

5.
❧ A Summons for
Sleepers.

*Wherein most gricuous and notorious
offenders are cited to bring forth true frutes
of repentance, before the day of the Lord
now at hand.*

Hereunto is annexed, A Patterne for Pastors,
*deciphering briefly the dueties pertaining to
that function, by Leonard Wright.*

Woe be to the inhabitants of the Earth, and the Sea, for the di-
uel is come downe vnto you, whose wrath is great, because
hee knoweth that his time is but short. Apoc. 12. 12.
Be sober and watch. See. 1. Pet. 5. 8. Happie are those seruants
which the Lord when he commeth shall find waking. Luke
12. 37.



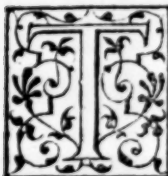
1589.



I beseech thee of curtesie (gentle Reader) take first thy penne, and correct these, with some other faultes escaped in the printing, to my great griefe, lest through the fault of others, thou take occasion to misconstrue my good meaning.

Page.	Lyne.	faultes.	reade	correction.
1	30	for forth,		shortly.
3	19	simony		snudgerie.
4	16	flowing		flowing.
12		in the margent, poore		pursse.
14	1. 2	christians are		Ephraim is,
15	28	Hammon		Hannon, and place Democritus for Heraclites.
16	10	grauē		groue.
17	19	glofes		glances.
18	2	brawling		brabbling.
19	10	good nurture		good natures,
20	24	iarring		iearing.
22	9	doing		danger.
24	7	death of Christ		deare of Christ.
	11	defying		defaming.
37	21	meaning		meeting.
39	34	nature		course of nature.
45	30	pithy		pretie.
54	31	better satisfied		better edified.
55	1	writing		wrestling.

The Epistle to the Reader.



O feede thy fancie with friuolous fables gentle Reader (as to tell thee of drowlie Endimion, who desired of Iupiter, to sleepe perpetuall: or Epimenides, who in seeking his fathers sheepe, tooke a nappe of fortie and seuen yeares long, or those seuen supposed Saintes, whom the golden Legend reporteth to haue slept two hundreth yeares and odde) is no part of my purpose. But rather as

one in griefe of conscience, for the zeale of my God, what in me lyeth, to wake and stirre vp those wicked and sinfull sluggards, whom the cursed serpent in Paradise, aboue fise thousand fise hundreth sixtie and two yeares past, applying not the sinne of the sea calfe to their heades, but that inchaunted apple of perdition to their hartes, hath so venomously infected with contagious poyson of iniquitie, and lulled so soundly a sleepe in the carelesse cradle of securitie: that neither the golden belles of Aaron, the thundring trumpe of Esay, the well tuned sinbals of Dauid, the pleasant harmonie of the Euangelists, nor the sweete comfortable pipe of Christ himselfe, could once as yet allure them to repentance and amendment of life: trusting that God by this my plaine rough Summons, penned without feare, or flatterie, shall now in the dawning of the day, ring such a peale at the dore of their conscience, as shall either moue them at length to loue him in his mercies, prouoke them to feare him in his iustice, or leaue them vnexcusable in the day of vengeance. But of all the sinfull crue of napping sleepers in generall, is lately reuealed vnto vs, one notable and pestiferous sect especiall: most odious to God, grieuous to his Church, dangerous to the State, and noysom to the common wealth, of whom the holy Ghost by the penne of the Apostles, hath most longingly forewarned vs: desyphering them in their colours, with titles correspondent to their manners: as couetous boasters, disdainfull mockers, false accusers, murmuring complainers, dissembling hypocrites, Authors of sectes, and despisers of authoritie: hauing a similitude of godlinesse, but haue denyed the power thereof, in whom Sathan hath transformed himselfe into an angel of light, whose restless rage doth manifestly shew the ruine of his kingdom at hand. These vnder a colour and shadow of religion, are so vehemently set on fire to shake off the yoke of obedience, and seeke innouation: as nothing is thought tollerable but what they like, and what they allow must onely stand for law: whereby the church is torne in peeces, authoritie contemned, vice aduanced, vertue neglected, and all men in opinion wonderfully distracted. Look where they do loath, euerie mite is made a monster: euerie gnat, a cammell: and euerie trifle a trespasse, which must be curiously ripped vp, and made open to the view of the world. But where they like, mountaines are no moates, nor beames no blemishes: loue must couer the multitude of sinnes, and all thinges smothered vp with a shew of holinesse. Their pretence (as their Captaine saith) is to marre the

Gen. 3.

2. Tim. 2. 3.
1. Tim. 4. 2.
Iud. 16. 18. 19.
2. Cor. 11. 13. 14.
Apoc. 12. 12.

the

The Epistle to the Reader.

**The Pretended
propounders
the Defenders
pretended.**

**The Defen-
dants, Pretelate,
and people.
Mat. 7. 15. 16.
Act. 20. 29. 30.**

Richard the
second.

1. Reg. 24.
Plal. 105. 15.

Rom. 12. 1. 2. 5.
1. Pet. 2. 13. 14.
Tit. 3. 1. 9. 10. 11
Heb. 1. 7.
2. Tim. 5. 1. 17.

the Prelate, the auncient graue Pastors, reuerend Fathers, and chiefe pillars of our Church: the middle corde of that threefold cable, the one-ly anker staffe and stay of our common wealch: much like those rauen-ning wolues, which by no meanes would enter league with the poore sheepe, vnlesse their Mastiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and simple were those sheepe, to yeelde their dogges to such as sought to pray vpon their carkasse. They resemble in diuers points that notable and presumptuous crue, Iack Straw and his fellowes, who being diuelishly insenced with mutation, pretending a cause of libertie, stirred vp such trouble & ciuil discention in this land, as nothing could appease, vnlesse the king would graunt to put downe all the nobles and prelates, referueng onely a few to be of his counsell, and the rascall rabble of begging Friers, to liue of the peoples deuotion: much like the prelatie which these new deuising church-founders are now so desirous to haue established: who must be no Bishops, to beare the state and title of honor, but superintendents to controll Princes: no beneficed men, and why? because it bringeth a charge, as frutes, tenthes, and subsidies to her Maiesties cofers, hospitalitie to their neighbors, and generall reliefe to the poore: but must liue popularly with their secte vnder other mens tables, and their tongues tyed to other mens purses. But Iack Straw was taught to know how horrible a thing it was, once to lift vp either hand, tongue or hart against the Lordes annointed, or doe his Prophets any harme, by sheathing the Maior of London his dagger in his bosom. So woulde these be learned to vnderstand, that the word of God doth teach, and our English lawes command, obediently to honour the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue only thy friendly censor without partialitie, not forgetting the good Hermit, who hauing three of his friendes come to visit him, for want of better dainties to entertaine them, bestowed on euerie of them an olde apple, halfe putrified with spots. The first friend, to shew his affection, deuoured his apple hartely, sound and rotten together as it was. The second, more nice then wise, because his was spotted in part, disdainfully threw away the whole. The third, making choice of the best, reiected onely the rest. So doe I wish thee, not with the first friend, to deuoure the badde with the good: neither with the second, to cast away that is good because of some bad: but with the third, to accept and vse that is wholefom, and refuse that is lothsom. Vale in Christo.

Leonard Wright.



A Summons for Sleepers.



After that the Apostle Saint Paule
had taught the Romanes many no-
table lessons and rules, touching the
doctrine of christian faith, charitie,
and obedience to Magistrates, in go-
ing on to exhort and perswade them
to repentance and amendment of
life, he taketh occasion to speake of
time, of sleepe, of light, and of dark-
nesse: and that considering the season (saith he) that it is now
time, that we should wake from sleepe: for now is our salua-
tion nearer then when we believed, the night is past, and the
day is at hand, let vs therefore cast away the workes of dark-
nesse, and put on the armour of light &c. This word dor-
mire to sleepe, in some places of the holy scriptures, is taken
for requiescere, to rest, as our Saviour Christ came to his
Disciples and found them a sleepe. Christ himselfe slept in the
berne of the ship, and Peter slept betwene two soldiers.
Again in some places, it is taken to sleepe in sepulchro, in
the grave, as David and Salomon slept with the Fathers:
Behold saith Job, I must sleepe in the dust, and Saint Paule
saith, the faithful that are dead are fallen a sleepe in Christ:
but that sleepe which the Apostle doth here speake of, is to
sleepe in ignorance, darkenesse, and sinne. The way of the un-
godly, is called darkenesse and shadow of death. To wake
up this kinde of sleepers and rebuke the world of sinne, is my
chiefe intent and purpose in this booke, which is, no doubt, a
thanklesse office, and a verie unchristlike occupation, veritas
odiosum parit, truth neuer goeth without a scratcht face, hee
that wil be busie with vobis, let him looke forth for coram
vobis: so long as Epicheas prophesied victorie against the
Apostrians, he was a true Prophet: but after when hee tolde
the contrarie, they had him in great disdain: when
our Saviour Christ tolde the people, they would haue made
him

Rom. 13. 11.
12.

1. Thess. 2.

Ioh. 6. 15.

Mat. 27.

him a king: but after when he began to rebuke their naughty manners, they desired to haue him crucified: euen so in these dayes, our daintie eares can hardly abide to heare our vices touched, much like the foolish Ass, that when he is a loading standeth stocke still, but in taking the load of his backe, doth yearke out behind. It may aptly be saide vnto our people, as Partiall the Post saide once to his friends, My friendes (saith hee) you will inbolden mee to speake the truth, and the truth is this, that you can not abide to heare the truth: he therefore that will boldly vtter his conscience without feare of flatterie, shall hardly escape without imminent danger: notwithstanding how odious and despised soeuer Gods Prophets shall seeme to the eyes of the world, they must not bee afraine to speake the truth, and beat downe the infection of sinne and wickednesse, how dangerous soeuer it bee for Lot to reprove the filthinesse of the Sodomites, yet must hee not

Gen. 19.

cease to say, I pray you my brethren do not so wickedly. Though it cost John Baptist his head, yet must hee not for-

Mar. 6. 18.

beare to say vnto Herod, It is not lawfull for thee to haue thy brother Philips wife: though Nathans message seeme neuer so perillous, yet must he not be afraid to say vnto Da-

2. King. 12.

uid, Thou art the man, it is thou that hast done this deed. Elias must not be afraid to say vnto Achab, It is thou and thy

3. King. 18.

fathers house that hath brought this plague vpon Israel. Jo-

Jonas. 3.

nas must not refuse to cry out in the streets of Ninuie, yet remaineth for the dayes and Ninuie shall be destroyed. Our

Mat. 10.

Sauour Christ sent forth his Disciples as sheepe amongst

Ezech. 3.

woolues, I haue giuen thee a face of brasse, as hard as a flint

stone, that thou shalt not be afraid to tell my people their sins

and offences, saith the Lord. As Christ himselfe tooke all our

Prou. 17

sinnes vpon him, so ought euery good christian to take the

Psal. 139.

injuries done to Christ as his owne. The Lord hateth as well

him that iustifieth the vngodly, as he that condemneth the in-

nocent: Oh Lord, saith Dauid, I haue alwayes hated those

that loue not thee, and beene a stranger to those that haue

forsoaken thy law, Amicum esse licet saith the Philosopher,

sed vsque ad Aras. Dauid would haue no friendes but those

that were Gods friendes, not enimies but those that were

He that is
not with me
is against me
saith our
Saviour.

Gods enimies, and he that will beare with the vice of his de-

rest friendes wherewith God is offended, is vnto this the name of a christian: and he that rebuketh vices where amendment doth follow, killeth the sinner that man hath made, and saueth the man whom God hath made. Wee reade in the Gospel, of certaine people that were possessed with diuels, which Christ himselfe cast out, and gaue power to his Disciples to doe the like: but I thinke in no age from the beginning was there euer so many possessed with diuelish spirits, as in these our miserable dayes. In old time Agar was more fruitfull then Sara: and in our time the Church is so barren and the world so fruitfull to bring forth huge swarmes of wicked impes, that hard it is to finde one corner, calling, or kinde of life without them. We reade of seuen principall or captaine diuels, who haue alwaies borne a great sway amongst men. The first called Lucifer, the diuel of pride and presumption: The second, Belzebub, the Lord of enuy and malice, The third, Satban, the maister of wrath and disdain: The fourth, Abadan, the patrone of sloth & idleness: The fifth, Mammon the father of couetousnesse and simonie: The sixth, Belphegor, the God of gluttonie and drunkennesse: and The seventh, Asmodius, the ruler of lecherie and whooredom. And whosoeuer is infected with any of the saide vices, be sure he is possessed with a great diuel, which must of necessitie bee cast out, or els of sozco the man must perish: And surely y Clergie of long time haue beene very carefull and diligent in discharging their duetie herein, so as the immortall seede of the Gospel since the Apostles time was neuer more plentifully sown, notwithstanding the small testimonie of amendment declared, it to be rather known then kept, the people are so lovinly linckt in league with the diuel, their eares are so deafe, their senses so dull, their wils so obstinate, & their harts so barren, that they haue neither sense to taste, stomaches to digest, nor harts to credit, except it feede their filthy infected humors. I thinke if the preachers should goe in sackcloth like Elay, or with irons about their neckes like Ieremie, yet were there small hope of amendment. If those good auncient fathers who complained so grievously of the wretchednesse of their time, did see the horrible abuses and vile corruption of our age, they would wonder at our follie, and burst out in teares

Mar. 16. 9.

Mat. 10. 1.

Luk. 4. 36.

Luk. 9. 1.

Esay. 14.

Mat. 12.

Luk. 22.

Apoc. 9.

Mat. 6.

I gaping

idoll.

Tob. 3.

Luk. 13. 3.

Esay. 15.

Ieremie. 23.

at our miserie, or if Saint Paule himselſe were here now to ſee our pitifulle dayes, when charitie is growne ſo colde, and humanitie almoſt forgotten, no doubt he would wonder, and ſay ſurely theſe people are poſſeſſed with diuels, they ſleepe in ſinne, and it is high time to wake them.

Eſay. 34.

Eſay. 5.

Preach. 4.

Amos. 4. 1.
Mich. 2. 1, 2.

3. Kin. 21.

Mat. 4.

And firſt to begin with the great rich giants and couetous prouling cozmozants of this land: abundance of welth hath ſo bewitched their vnſatiable mindes in taking ſuch rooting in their ſtintie harts, that neither the feare of God, the infamie of the worlde, nor hel mouth that gapes for them, can once ſtaunch their greedie deſires: there is ſuch ioyning of houſe to houſe, ground to ground, field to field, land to land, farme to farme, and liuing to liuing, to maintaine their proude backes, golden heades and coſtly throates, ſtill ſcraping for ſuperſtuitie, that the poore can not haue to aide neceſſitie, the one wallowing in welth and ſtowing in proſperitie, the other tozeſſling with neede & like to ſinke in miserie. They haue power to get riches, policies to keepe them, and time to poſſeſſe them, but want harts to ble them, ſo as the more gods they haue, the more they deſire, and leſſe good they doe. A number haue too much, but none haue enough, hauing ſo much doings, that they can doe nothing well. They ſwell with intolerable pride and enuie, oppreſſing their poore brethren, ſome by force like Lions, and ſome by fraud like ſores, ſo that if rich Achab beginne once to ſrowne, all weſtminſter hall and other places to helpe, can not keepe poore Saboth his vineyard. Again, they build great gorgeous houſes, as though they ſhould liue for euer, and ſurfet with exceſſe of diet, as though they ſhould dye to morrow, being leſſe charitable then the diuel himſelſe, who deſired to haue ſtones turned into bread: but they turne and conuert beaſt & bread that was wont to ſerue the poore, into ſtones & banerrie, and haue brought the common wealth to common miſery: the ſely tozetched ſoules may ſerue their eyes with gazing, but their bellies may ſerue for food. The goodes of chriſtians by right ſhould be priuate to no mans luſt, but common to euery mans need according to their ſtate and calling. But they are prodigally ſpent in vaine pompe and ſuperſtuitie, and made intilling baiſes to draw men to ſinne at their pleaſure,

sure, and repent at their leisure. Hypocrisy and superstition
 did blear the eyes of the Papistes: and ambition and con-
 teousnes putteth out the eyes of the Protestantes. In times
 past, he that held by violence that was not his owne, or con-
 uerted other mens goods to his owne vse, or sought either by
 fraudulent or violent meanes to take away others landes or
 linings, was accounted a theefe, and the lawes prescribed se-
 uerall punishments, and kinds of death, according to the qua-
 lity of the offence: but if there were commission graunted at
 this day to hang vp all such theues and robbers, I thinke we
 should rather want gibbets, then theues to furnish them:
 these are no doubt possessed with Painmon that great mai-
 ster diuel, they sleepe in sinne, and it is high time to wake
 them: either they thinke there is no God, or I must thinke
 they are no men: what meane you my brethren and countri-
 men: will your couetous mindes neuer be satisfied: Christ
 hath redeemed you from the world, and will you still be part-
 ners with the diuel in possessing the world: it will shortly
 passe away & perish befoze your eyes, and will you still make
 it your God: What madnesse is it to repose your felicitie in
 that which is nothing els but troubles to your bodies, disqui-
 etnesse to your mindes, cares to your harts, inticements of
 vice to your children, seedes of enuy to your neighbors, and
 occasion to your enemies, neuer got without trauel, kept
 without danger, nor left without griefe: golde is called the
 baiste of sinne, the snare of sonles, and the hooke of death, and
 aptly compared to a fire, whereof a little is good to warme a
 man, but too much will burne him vp altogether: couetous-
 nesse is the root of all euil, there is nothing worse then a coue-
 tous man saith Iesus Sirach, nor a more wicked thing then
 to loue money, for such a one hath euen his soule to sell: a coue-
 tous mans purse is called his diuels mouth. The chariot of
 couetousnesse is said to be carried of foure wheeles of vices,
 churlishnesse, saint courage, contempt of God, and forgetful-
 nesse of death: it is drawne by two horses, called greedy to
 catch, and holdfast: the carters that drawe it, called desire to
 haue, and his whip loth to forgoe. If rich worldlings would
 waigh with them selues, the great wealth they possesse, and
 the litle good they doe withall, what intollerable ruils they
 haue

2. Pet. 3.

Prou. 13.
Prou. 11.

Eccle. 31.

1. Tim. 6.

Eccle. 10.

Barnard.

Mar. 10. 25.

Mat. 19. 23.

Abacuck. 2.

Amos 6.

Iob. 21.

Eſay. 34.

Iere. 12.

Pſal. 22.

Amos 6.

Gen. 25.

Wiſd. 6.

Iere. 25.

Iam. 5.

2. Pet. 2.

Eſay. 34.

Mat. 8. 12.

Pſal. 11.

Mat. 16. 26.

haue committed, and how much better they might haue done, how apt they are to offend, and how ſlow to amend, they would be aſhamed to liue, and in great feare to dye: It is hard ſaith our Sauour, for a rich man to enter into the kingdom of heauen, they are more hardly conuerted vnto God then poore men, for thre cauſes: firſt, for that pride is alwaies annexed vnto riches: ſecondly, the hart of a rich man is choked with worldly cares: thirdly, for as much as they are indued with temporali comforts, they haue ſmall regard vnto ſpiritual conſolation: woe be vnto ſuch greedy worldlings and fat bulles of Baſan as conetouſly gather together euil gotten goods, that they may ſet vp their neſtes on high to ſcape from miſfortune, they wallow now in wealth and proſperitie like pampered oren preſerued for the day of ſlaughter, which kicke at their duetie, breake the hedge of their boundes, and runne where they liſt: but without ſpeedie repentance they ſhall ſhortly be turned into hell, and all the people that forget God. Woe be vnto the proud welthy rulers in Sion, that ſit in the chaire of wilfulneſſe, and lye vpon ſoft couches and beddes of Iuorie, ſelling their birthright with Claw for the potage of pleaſure, for they ſhall be ſore puniſhed. Doe to now you rich worldlings and Rams of the ſlocke which liue here in pleaſure and wantonneſſe, ſaith the Apoſtle, Woe be and howle for the miſeries that ſhall come vpon you, for the day is at hand when you muſt yeelde account of euerie pennie which you haue receiued and were put in truſt withall: when without ſpeedie repentance your welth and proſperitie ſhall be turned into ſcarcenelle and penurie, your ioy and gladnes into ſorrow and heauineſſe, your mirth and pleaſure into lamentation and mourning, your peace and ſecuritie into miſerable calamitie, and your daintie diet into warping, wailling, and gnathing of teeth, fire and brimſtone, ſtorme and tempeſt, this ſhall be your portion to drinke, what profiteth it a man to gaine the whole world, and yet looſe his owne ſoule. If a noble man ſending his ſeruant about his affaires, ſhall commit his money into his hands vpon truſt, with a commandement in writing how to lay it out, thus much vpon ſuch a thing, and thus much vpon ſuch: if that ſeruant when his maſter ſhall call him to account, ſhal ſay vnto him,

thus

thus much I spent vpon pompe, pride and superfluitie, and thus much vpon riots, whozedom and banitie, so as I could spare little or none to bestow as you commanded, hee would surely take that malapert fellow by the eares, thrust him out of his seruice, and commit him to prison for his saucinesse: Euen so hath God himselfe, the Lord of all Lords, made and appointed rich worldlings his seruants and stewards, committing his treasure into their handes vpon trust, with a commandement in writing, to bestow it in helping and relieuing his poore distressed children, whom he hath chosen to receiue the glad tidings of his gospel, and be heires of his kingdom, whom he hath left here in his owne stead, to supply his owne absence, and whatsoeuer is done to them, his pleasure is to accept it as done to himselfe. It was promised Moses for a blessing, that the land where he dwelt should neuer bee without poore people: he that considereth the poore and needie saith the psalmist, the Lord shall deliuer him in the time of trouble, but he that hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him saith the Apostle, how dwelleth the loue of God in him. We not deceiued my brethren, God wil not be mocked. As worldly riches are Gods good blessings to such as can vse them, so are they his fearefull curses to such as abuse them, you ought to spare neither goods nor landes to maintaine the law of charitie, seeing he that hid his talent was cast into utter darkenesse, no doubt such wicked stewards as doe not onely hoorde vp, but also waste, mispend, and abuse the Lordes talents, shall be punished,

O Diues diues, non omni tempore viues.

Fac bene dum viuis, post mortem viuere fivis.

Da tua dum tua sunt, post mortem tunc tua non sunt.
He that stoppeth his eares from hearing the poore, saith the wise man, shall cry himselfe and not be heard.

It is true in deed that every man ought to haue an honest care for his familie, nature both teach it, reason both perswade it, the word of God both allow it, and he is worse then an infidel that neglecteth it: yet not for superfluitie, but according to his state and calling to aide necessitie, and that after the rule of our Saviour Christ, first seeke the kingdom of God

Math. 11. 5.

Iam. 2. 5.

Luke. 6. 20.

Iohn. 12. 8.

Mar. 14. 7.

Deut. 15.

Psalme. 41.

1. Ioh. 3. 17.

Galat. 6. 7.

Barnard.

Pro. 21. 13.

1. Tim. 5. 3.

Mat. 6. 33.

Pro. 10.

Prou. 17.

Prou. 28.

2. Cor. 9. 10.

Prou. 12.

God and then he will blesse all his labors, and encrease his store, so as he shall alwaies haue sufficient: it is not abundance but the Lords blessings that maketh rich: prosperitie saith Salomon, doth follow liberalitie, so that he which is liberall to the poore, shall neuer want: and dayly experience teacheth how God doth continually blesse the good house keeper with great plentie, when hard patching pzoowlers haue often such scarcitie as all men wonder how they waste it.

Iam. 2. 13.

Mat. 7. 12.

Leu. 25.

Deut. 15.

Mat. 5. 42.

Prou. 19.

Mat. 10. 29.

They that
feare the
Lord will not
mistrust his
word. Eccl. 2
Iam. 2. 16. 13.

Another intollerable mischiefe, is that incurable canker of vsurie, which hath brought many an honest man to miserie. It is the office and duetie of a good Christian, whom God hath enriched with plentie to be alwaies readie and willing to helpe, comfort and relieue his poore needie neighbors in distresse, either by liberall giuing, or charitable lending. The law of nature doth teach it, the rule of charitie doth will it, and Christ himselfe doth command it. What soeuer you would that men should doe vnto you, doe euen so vnto them, for that is the law and the Prophets. If thy brother bee impoverished and fallen in decay, thou shalt relieue him, thou shalt open thy hand to thy poore brother, and lend him sufficient for his neede. From him that would bezzow, saith our Saviour Christ, turne not away thy face. He that hath pittie on the poore, saith Salomon, he lendeth vnto the Lord: and looke what he laieth out, it shal be paid him againe. Seeing then, that God himselfe the autho: and giuer of all good blessings, and without whom not so much as a sparrow falleth vpon the ground, whose promise is ever most certaine and sure: yea and Amen will bee suretie for his pzoore afflicted members, and pay the debts to the bittermost farthing. Sure there is no honest nature nor true christian hart, hauing any sparke of grace or feare of God, knowing himselfe to haue store to helpe his poore needie neighbour in distresse, that contrarie to his owne conscience, either would or durst so dishonour and mocke with his heauenly maiestie, as to answer him with excuses. His loue and charitie, are two speciall fruits of faith and religion, so is free gift and fauourable loan: two speciall fruites of loue and charitie, and most certaine tokens to know a pittifull christian, from a cruel inuol: and as wee are commanded to lend, so are wee to lend freely without vsurie,

re, thou shalt not oppresse: bite thy brother with gaine, or
 burye: for that is not to helpe: or relieue, but rather to im-
 uerish, and bitterly vndoe him: Cursed be that lone that bryn-
 geth borrowiug to begging: An old dogge and an hungry
 flea is laide to bite soze, but the couetous vsurer biteth sozer:
 He that is once catcht in the vsurers bondes, is much like a
 bird snared in a lime bush, the more the wrestles, the faster
 she is. Cato being asked what it is to lend vpon vsurie, an-
 swered, quid hominem occidere? Saint Barnard would
 haue a man rather to doe any slauerie, then to sel his patri-
 monie: yet rather to sell his patrimonie, then borrow vpon
 vsurie. Chrysostom compareth vsurie to the sting of an Aspe,
 whose venomous infection casting the partie into a pleasant
 sweet sleape, despereth so into euerie member of his bodie,
 that presently he dyeth: euen so the borrowiug vpon vsurie
 seemeth sweet for the time, but in the end, the venomous in-
 fection therof wil so runne through his substance, that all that
 he hath wil soone be conuerted into debt. These are the de-
 nouing caterpillers of y common wealth, whose cares, in re-
 spect of any goodnes, are as deafe as a doze naile, their eyes
 blinde as a beetle, their harts as hard as a flint stone, & their
 poutch as greedy as hell mouth. An vsurer is worse then Ju-
 das, who after he had sold Christ but once, repented, & resozed
 the money againe: but the vsurer selleth him in his members
 continually, & yet neuer repenteth nor resozeth the money a-
 gaine: he is compared to infectious lepers, vnmet for any chri-
 stian assembly, or to a noysom hog, for y he is neuer profitable
 till he die, that his friends may strue for his wealth, the
 wormes for his karasse, and the diuels for his soule. We are
 taught in the holy scriptures, to reiect him that is an heretike,
 after the first & second admonitiō, as a rebzand of hel, know-
 ing that such a one, is peruercted, & seemeth eue damned by his
 owne iudgement. And forasmuch as the vice of vsury is directly
 against the comandement, & yet most wilfully & obstinately
 practised after so many & so vehement admonitions, I thinke
 it verily in those that haue beene so often warned, a sinne a-
 gainst the holy Spirit, which shall neuer be pardoned, neither
 in this worlde, nor in the worlde to come: but euen as Lucifer
 was cast downe from heauen, into the horrible dungeon of
 hell for pride: so shall they be cast headlong downe from the
 earth

Exod. 22:
 Prou. 28.

Cicero offic.
 lib. 2.

Barnard vpon
 the can-
 ticle, Sermo.

39.
 Chrysostom
 vpon Mat. 5.

Titus, 3.

Exod. 22:

Mat. 22. 31:
 Mark. 3. 29.
 1. Ioh. 5. 16,
 Psal. 139.

earth, to frye in hell tozments fo: couetousnesse: So lothsom was that filthie blood in times past, that they were excommunicat, as vnworthie to come in any ch:istian congregati-on, no: suffered to be buried in ch:istian mans buriall: and if they fell in pouertie, it was not lawfull fo: any man to relieue them, neither might the minister in time of sicknesse reso:rt to exho:rt them, but they were suffered to lye like dogs, as they liued. Some thinks to qualifie the offence, by taking some what lesse then o:binarie: but we may not seeme wiser then the holy Ghost: there is no moze meane in this vice, then is in theft, adulterie, and murther: he that stealeth a pennie, is a theefe as well as he who stealeth an hundred pound: he that committeth fo:nication but once, is guiltie as well as he who hath offended a dozen times: hee that killeth but one man, breaketh the law as well as he who hath killed twentie: and he that taketh but a pennie of gaine, is an vsurer as well as he who taketh ten pound. Though the dogge bite sozer then the flea, yet the flea biteth. Adam thought it but a small offence to bite the apple, but he was banished from Gods presence fo: breaking his commandement.

Some would cloke their vsurie by fraudulent bargaines and sales, but though such subtille wo:lolinges voide of all conscience, charity and feare of God, be neuer so crafty and politike, to seeke some meanes by wresting of law, to runne headlong to the deuill, yet God will not be mocked: truth is truth, and falshood is falshood. Whatsoeuer is lent out either in money o: wealth, if the lender receiue moze in gaine then he deliuered out, it is vsurie: the alteration of the title, doth not take away the badnesse of the vice. Some, to auoide the name of an vsurer, deny to lend any at all, who in fleeing of Sylla fall vpon Charibdis, and in stead of an vsurer become a manslaughter. The commandement hath two branches, to lend, and to lend without vsurie: so is there two waies fo: couetous rich wo:lolings, to runne headlong to hell, the one by lending vpon vsurie, and the other in not lending at all: and to dye fo: it, they will thither either by the one way o: the other: and seeing they will needes goe, I thinke it better to lend them that way, by which other may haue some vse of their money, then to stop the way cleane vp. These vsurers (no doubt) are possessed

Deut. 23.

Ezech. 18.

Psalme. 112.

1. Iohn 3. 17.

possessed with some great maiſter diuel: they ſleepe ſo ſoundly in ſinne, that hard it is to awake them, and therefore to them ſelues I leaue them.

Some thinke the borrower to be an offender as well as the lender, but I am not of that minde, for God knoweth pooze ſoule, whereas he is enforced through extreme neceſſitie, without any euil intent, would be glad to borrow freely: but he is constrained to pay hartely, and pay dearly: and ſo long as the minde and intent is not deſiled, no ſinne is committed, as a woman that is abuſed by force againſt her wil, or he that being in peril vpon the ſeaſ, caſteth his goodes out of the ſhip to ſaue his life, or he that is beſet with thēues, giueth his purſe freely, leſt his throte ſhould be cut violently.

The next grievous abuſe in this land, is the corruption of iuſtice, by meanes of too many ambitious lawiers, who ſwarme as thicke now, as the friers in times paſt, and are as couetous as they were ſuperſtitious: and as thoſe wilfull beggers were maintained of deuotion and charitie, and the marchants are enriched through pride and bꝛauerie: ſo doe theſe liue by malice and ennie, by whom our good lawes are abuſed, as though they had bene made rather to enrich thoſe lawiers, then for execution of iuſtice, and become like ſpider webbes, where great flies paſſe eaſily through, but little flies are ſtrangled: or as a baitte to catch birds: the lawiers are the ſoulers, the iudge the net, and the pooze clients the birdes: ſo though their cauſe be neuer ſo plaine and ſure, yet were he much better to giue halfe the price of his coate at the firſt, then to defend the whole through bꝛiberie and corruption of iuſtice: ſo long as their clients continue in greaſing their vniſatiable handes with vnguentum rubrum, they ſeeme to feele their matter, encourage them to procede, and extolling their cauſe, as though the day were already wonne, till they haue bꝛawne all the money out of their purſes, and the marrow out of their bones: At laſt when all is gone, ſo as they ceaſe to feede them, as the crow doth her bꝛattles, then waie they colde as a ſtone, and finding one cauell or other, ſend them home to agree amongſt their neighbors: ah ſoules, ſo they might haue done befoze. They are much like a bꝛamble buſh ſtanding in the miſt of a plaine ſielde, wherunto the

Ier. 15.
Eſay. 24.

To offend
the good I
meane not,
and to ſpare
the wicked I
may not.

To ſel iuſtice
is intol-
erable, but to
ſell iniuſtice,
is either bꝛi-
bery or plaine
bꝛauerie.

They let the
man goe that
offended, and
punish the
poore that ne-
uer offended.

poore sheepe, in time of colde stormes, runne for succour
and harbour so long, till at last by litle and litle being robbed
of their flacces, are sent away naked. There is a prettie storie
of a blinde man, who carried about his fellow being lame,
these in the way by chauce finding an Dister, fell at debate
which of them was most worthe to haue it, the one alodging
his eyes, the other his legges: at last agreeing to be iudged by
the next man they should meete, happened vpon a lawier,
who taking vpon him to end the strife, opened the Dister,
gaue each of them a shell, and ate the meate himselfe. Thus
vnder a cloake and colour of iustice, they haue prouided and
seraped together the chiefe welth and fatte of the land, to the
spoil and vtter vndoing of many an honest poore man,
whose proud gorgeous attire, doe plainely shew, they intend
to robbe a sorte of contentious soles purses to pay for them,
by whom they are maintained to swimme in silkes, while
themselues doe roist in ragges: these lawiers therefore, are
surely possessed with some great maister diuel, they sleepe in
sinne, and it were more dangerous then profitable for me to
awake them: but I will pray vnto God to conuert or con-
found them. All such whose beginning is pride and ambition,
most certaine their end will be shame and confusion.

Not to keepe the law, is iniquitie, and not to mitigate
the law, is tyrannic: pittie without equitie, is plain partiali-
tie: and iustice without mercie, is extreme iniurie.

Corrupt lawiers, no doubt, are a scourge of God, sent in
the old age of this froward world, to plague such wrangling
and contentious men, as of an obstinate, wilfull, and malici-
ous stomacke, refuse to haue their matters ended at home a-
mongst their quiet neighbors, according to Gods law: for as
sinnes and disobedience doe increase, so are punishments and
miseries heaped one vpon another.

Where came on a time befoze Alexander Senerus, two
christians proudly contending and accusing each the other,
whom the good Emperour forbade to name them selues chris-
tians any more, for that their pride and malice declared them
to be no followers of him whom they professed. But if Alex-
ander did see how maliciously the people of our age, doe bere,
tolle an tarmoile one another in the law, not for correction of
euil

euil manners, but rather that one may enioy the goods and possessions of another, without either right, conscience, or charitie: some neuer at quiet with themselves vnlesse they be at strife with their neighbors, and then seeke to abuse law and iustice, as a cloake, to purge their crooked stomaches, where some pay so deare for a purgation, that he is constrained to liue in miserie all his life after: he might well thinke and say, Surely these people are not inspired with the spirit of God, but rather possessed with some great captaine diuel, they sleepe in sinne, and it is high tyme to wake them. Yet some are enforced either to tye law, or lose right: to whom there be foure things requisite. First, a iust cause. Secondly, a true and faithfull Counsellor to pleade the same. Thirdly, a full purse to feede the lawyers. And fourthly, a sure friende to solicit his cause to the Judge, and procure expedition, or els, if the matter be doubtfull, to prolong the time, to the end his aduersarie being wearied, may seeke to compound. This lesson I had of a Lawyer.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not the least. The office of gouernement is of many desired, but of few well executed: they professe equitie and iustice, yet will neither take wrong, nor doe right. They are apt and ready to reuenge euerie litle trifle committed against themselves, but regard not most grienous offences committed against God: against him they fauour, the truth will not be heard: but against him towarde whom they haue conceived some secrete displeasure, they will not sticke to set handes and scales. They suffer all the countrie to be choked and beryed with filthie whozemongers, drunken maltuozymes, and idle vagabonds, whereas the filth of a priuie, the stinke of deades carrion, and the order of Cities do not so much infect the aire, as that cursed crue infecteth the common wealth: and yet these horrible vices remaine still unpunished, bozne withall, and lightly passed over, so long till they are growne almost incurable. Againe, they make a difference betwene the offences of rich men, and poore men: the one is sore punished, the other for a priuie bybe scapeth free, so that priuate commodities banisheth generall honestie: the law is toyne in

One poore
man oppres-
sing another
by violence,
is like a con-
tinuall raine
that destroy-
eth the fruit,
Prou. 28.
He that of
wilfulnesse
delighteth in
law,
shall strue
for a cockes
combe and
thine as a
daw.
Tusser.

Preach. 3.

Abacuc. 1.
Esa. 5.

peeces, so as right and iustice can take no place. Christians are oppressed by tyrannie, violence beareth sway, might overgoeth right: the poore are despised, the wicked advanced, vice unpunished, vertue unrewarded, and good lawes unexecuted, and therefore better binmade.

Dat veniam coruis, vexat censura columbas.

Amos. 6.

Pea Heraclitus would laugh to see great thornes hang by litle thornes: And Democritus weepe to see vicious men extolled, and vertuous men disdained: they haue turned true iudgement into bitterness, and the fruite of righteousness into wormewood. In Israel might none be chosen a Rabin till he could speake seuen languages: but I thinke a number of our officers, are rather possessed with seuen diuels. Solon being asked what best preserved a common wealth, quoth he, when subjects obey the magistrate, and magistrates the lawes: but they sleepe in slaine themselves, and suffer others to doe the like, and therefore it is high time to awake them: forasmuch as officers appointed in authoritie to gouerne in the Church or common wealth, doe not execute the iudgement of man, but of God himselfe, who seeth the verie secrets of the hart, who hath neither respect of persons, nor receiveth byrdes, it standeth them in hand to bee wise, diligent, and circumspect in their callinges, to examine by law, direct by iustice, and conclude by conscience: to keepe equitie, and deliuer the oppressed: for as those which gouerne well, are accounted worthy of double honour, so are those that neglect their dutie, worthy of double punishment. Peric is graunted to the simple, saith the wise man, but those that are set in authoritie, shall be sore punished.

2. Cron. 19.

Ier. 22.

1. Tim. 5. 17.
Luk. 12. 47.
wisd. 6.

Though our preachers haue bene verie painefull and diligent in discharging their dutie in some measure, yet is there noted a great fault in many who haue gone so farre in seeking reformation in doctrine, that the people are growne to a plaine desolation in life and manners: againe, they make great outcries against vice in generall termes, but either they dare not or will not tell men their particular faults to their faces: againe they are verie vehement, and hote as a tosse in reprehension, amongst the inferior sort where smallest offences are, but in speaking against extortion, oppres-

sion

flon, biberie & such other horrible crimes reigning amongst the superiour powers, they are verie faint, and cold as a stone. And as a learned man saide once, they are like cockes nipped with kites claws, they cackle, but they crow not: againe they haue gone so farre beyond the boundes of modestie, in searching and ripping the blemishes and infirmities of their fellows in open place, as their calling is almost brought to an open contempt: Spirituall pastors amongst our clerts, were had in great estimation and credit, but in these our wretched dayes, they are rather disdained, emied and despised, in so much as though a graduat in schooles, or a gentle man by birth, yet the verie habit and name of a minister, seemeth so to disgrace his credit and estimation, as euery inferior person is preferred and thought worthis to take his place before him. And as the foure cardinall vices in the superiour sorte before touched, are most grieuous to the people, and cause of great incommenience in the common wealthe: so there be three sortes of men most grieuous to the Clergie, and the chiefe cause of that intollerable contempt to their function.

The first sort are, couetous Patrones, who are so greatly infected with the golden droppe, as their Church doyes will not be opened without a siluer key: hee that will haue a church liuing (what other god gifts soeuer he bee indued withall) he must needs bringe this learning with him, to know who was Melchizedeks Father and Mother, or els a dish of maister Latimers apples, or he may cough for any benefice. The Prophet Dauid being willing to shew kindness vnto Hammon, as his father Nahas had shewed fauour to him, sent his seruants to comfort him in his heauinesse: but the princes and nobles of Ham, perswading him that they were spyes sent to search the cittie, tooke Dauids seruants, and shaued off halfe their beardes, and cut off their garments hard by their buttockes, and so sent them away. And euen in like maner doe greedy Patrones deale with the poore ministers, whom God hath sent vnto them with the Gospell of peace, gelding, paring, pouling and cutting off the beardes and skirts of church linings, so as they are made but seruants and slaues to their Patrones, and brought so bare for the most part, that they haue not sufficient to maintaine their selues

2. King. 10.

1. Cron. 19.

Gen. 47.

2. King.

selues with thinne diet and simple clothes, and liue out of
 debt, no; able to giue a draught of small drinke at their doore:
 so as after their decease, a number of their wiues and children
 may goe begge their bread. In times past, not onely the pa-
 pists of a blind zeale, but also the verie heathen, haue bene al-
 waies verie beneficiall and bountifull to their priestes and
 soothsayers. Pharao was a cruel tyrant, yet in the time of
 famine, he had a speciall care for his priestes, Hielabel a most
 wicked queene, yet fedde the dayly at her table foure hun-
 dred of her graue priestes: the popish clergie, whose doctrine
 was nothing but deuices and fancies of men, were holden in
 such reuerent estimation, that nothing was thought too much
 for them, but the poore ministers of the Gospell,
 bringing the glad tidings of saluation, are contemned, despi-
 sed, reuiled and defaced, and their linings pinched, bited, pol-
 led, pined and grutchted at: euerie litle being thought too
 much for them, and made a pray to euery catchpoll and pel-
 ting officer, that if it were not for the fauourable kindnesse of
 our gracious louing Quene, a number had ere this day bene
 constrained to leaue their function, and sie their countrie for
 want of lining. It is written, that Dionisius comming into
 a temple where Images were clothed in costly coates of sil-
 uer and golde: These garments (quoth he) are too heauie for
 sommer, and too cold for winter: and so taking them away,
 clothed them in linsie woollie. these (quoth he) are moze light
 for sommer, & warme for winter. And even in like sort both
 Patrone and people in these dayes doe seeke, what possible
 they can, to spoile the Clergie of tithes, lands, and all church
 linings, and thinke a cloake of linsie woollie good inough
 for them: not like innocent shepe that willingly yeld their
 fleeces, but noysome Goates that strike with their hoynes.
 The good olde benefactors are gone, and new startups, who
 neither feare God nor diuel, supply their place. Abraham,
 Lot, and Job we haue not: Captaine Cornelius, and old fa-
 ther Thoby are blacke Sirannes amongst vs, Elias can not
 finde his hostes of Sarepta: Paul the purplelle, nor Peter
 the tanner: but many a charlish Babal and greedy cozmo-
 rant to pinch and prill from vs what possible they can: these
 Patrones therefore are surely possessed with some great cap-
 taine

aine duell, they sleepe in sinne, and it is high time to wake them. If the Ambassadors of an earthly prince, being sent in friendly manner to his subjects, should be so uncourteously entertained, as a number of Gods messengers are in England, no doubt he would be reuenged. If those that solde doues deserued to be whipt out of the temple, sure our church pollers who sell the temple it selfe, as Judas sold Christ, deserue to be hanged vp in the temple.

The second sorte, are an intollerable crew of double faced officers, put in trust to see the princes lawes obserued, ecclesiasticall discipline executed, and contemptuous persons punished, who priuily, both fauouring, furthering, and maintaining the causes of diuers disorderd and seditious schismatics, that boldly through their sufferance, dare presume to controll, gaine say and stand against her maiesties lawes established, to feed whose humors doe commonly vse, vnder the title of an exhortation to the clergie, in their accustomed assemblies, at sinods and generals, to seeke in open place with bitter inuectiues, viloinefull gloses, and most odious termes, to discredit and deface them, beating into the peoples heads there present, that their pastozs are no better then ignozant asses: meaning all such as shew themselves obedient to public order, whereas in truth to speake in generall, there was neuer a more learned clergie, in any Church since the Apostles time, then now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plaine people of their parish, in faith and good manners then most of those spitefull spurring officers, are to speake in such a learned audience. I see no reason therefore why they should be likened vnto asses, except for bearing so quietly the heauie burthens and intollerable exortions which those graue plotting commozants doe dayly lay vpon them, being so pinched and prouled, that their verie liues are bitter vnto them, otherwile they are not so like the nature of Asses as themselves are like the nature of fores, whereupon this question may arise, whether asses or fores be more tollerable beastes in a common weal: these peeuish officers therefore, are possessed with diuels, they sleepe in sinne and it is high time to awake them: the Lord of his mercie conuert them, or els of his iustice confound them.

Mar. 11. 15.

Mat. 23. 25.

24. 25.

The gualies

will not grue

although the

galled doe

grone.

Iudas.

2. Tim. 3.

Amos. 3.

Exod. 1.

Esa. 5. 1.

Rom. 12. 16.

It is meant
by such scho-
lers as will be
rotten before
they be halfe
ripe.

A selfe will-
ed foole is a
perillous
beast.

The third cause of contempt in the ministerie, is this: Whereas in times past, the Church had but few teachers, and many learners: it is now given to haue many teachers, a few learners: It was thought in olde time, there were but seven wise men amongst the Grækes, & we thinke now there is not so many wises amongst vs. We all glorie of our knowledge, and p̄sume of our wisdom, and this cometh to passe through the number of schollers in this land, who doe not onely increase and multiply dayly without measure, but also for want of right choise of god nurture & greater sozte being fantastickall, wilfull and walwarde, whose wittes being strained against kinde, become disordered, disquiet and seditious: for it is hard to make straight by arte, that which is made crooked by nature, when learning and eloquence is graft in a wangling, stubbozne and contentious disposition, it is a dangerous thing: for as in a good man, learning is the armour of vertue, so when it hits in a wicked person, it is able to worke much mischief. It is saide, that wiles set neighbours at variance, but a malicious person hauing witte, learning, and a plausible tongue, is able to set kingdoms by the eares: one scabbed sheepe will infect a whole flocke, and one terring string, bringeth a whole noise of musicke out of tune, and one busse headed foole, that is learned, able to bring a whole cuntrie out of all quiet order: and as too few brædes consumption, so too many bræde surfets: for certainly, there is no moze noisom member in a common wealth, then a professed scholler unbestowed to liue by his profession: his conceite is lostie, and his life loitering, whose idlenesse ingendeth disdainefulnessse to labour, which through long sufferance, must needs in the end, grow to some great inconuenience. By this meanes the Church is pestered with a sozte of busse baine glorious wiles, puffed vp with a certaine spirituall pride, through a baine opinion conceiued of them selues, euerie one hauing a church plat or common wealth in his heade, who despising the iudgement of their elders, runne on rashly before them, till they haue fallen into intollerable errors, and hauing a great desire to be taken for singular wise men, zealous professors and diligent bilboers, looke grim & bigge with a haucie stearne countenance, much like a windie egge, or a blowing

blowne bladder, and casting off the yoke of obedience, hauing
 a pride to be pꝛiuit, neuer cease bꝛawling and bꝛoching of
 new franticke follies, spreading of sects, and sowing of con-
 tention in the Church, being further wꝛapt in deuotion, then
 they can passe through with discretion, and vnder the colour
 of zeale, they rouse and rage without all measure, much like
 new wine, which without some vent, is like to bꝛake the
 cask, as though Gods spirits inforced man to passe þ bounds
 of christian modestie. These, like euil birdes that beray their
 owne nest, or hatefull snatching curres, neuer cease barking
 and railing in open audience at their fellow ministers, yea
 and such as their faults & blemishes being rightly waighed,
 are fewer in number and lighter in waight then their own,
 whose innocent liues are able to confute their viperous slan-
 ders, utterly despising all those in whom they see any infirmi-
 tie of man, as though themselves were some airie spirites, e-
 specially, such as they perceiue more pleasant or sociable of
 nature, or more delighted in mirth & honest pastime for their
 health and recreation, then agreeeth with their own Stoicall
 disposition, or if his gifts in preaching, doe not altogether sa-
 tisfie their fantastickall humors, and his doctrine applyed to the
 seditious baine, though the man be neuer so honest in life and
 conersation, nor so carefull & diligent in discharging his duty
 according to his talent, yet in the eyes of these vehement ac-
 cusers, he is but a dumb dogge, salt without sauour, a bell
 without a clapper, a nda feeder without food: the childeꝛn (say
 they) doe cry for meat, but he hath none, neither for him selfe,
 nor them, except they will haue loanes, as though he could
 doe nothing but cast the Bible at their heades. Such a
 wise reason made that late sprung by heretike Blowne, a
 brother of theirs, when hee compared God to a man that
 loued potage well, that as a man might bee glutted with too
 many potage, so might God with our prayers often saide: thus
 they accuse without truth, iudge without authoritie,
 and condemne without tryall, whereby the poore ministers
 of the Church, who of a good conscience, doe keepe them-
 selues within compasse of order, and indenuour to continue
 the people in due obedience to the same, are despised, de-
 faced, and shaked vpp in open audience, euen as though

Titus. 3.

Luk. 6. 36. 42.

Col. 3. 3.

1. Tim. 6. 7.

3. King. 12.

Mat. 7. 15. 16.

they were most grieuous and notozious offenders, yea Iesabell was neuer moze madde against the true Propets, Herod against the innocents, nor the Scribes and Pharisees against Christ himselfe, then these seuer censozs are against their pooze bzythen, to bzyng them into hatred and discredit amongst the people, to the end, that by one meanes or other, they might bitych them out of their liuinges, and inioy it them selues. Yea such is the miserie of our dayes, when youth are so fantastical to inuent, and age so senselesse to credit, that the one is bzought into soles paradise, and the other into open dotage, being thought a thing seemely and tollerable for a yong scholler of small learning, and lesse witte, befoze hee be either ripe in knowledge, gouerned in life, or reformed in manners, to pycke vp into the Pulpet blushing like a blacke dogge, to controll, discredit, and deface the auncient graue Bishops, and reuerend learned fathers of the land: much like as a proud bearded boy should sit in a chaire with a rodd in his hand, teaching: and S. Augustine and Chrysostom to say their lessons: In whose iudgement they are but lasie loiterers, dum dogs, popish doctozs, men pleasers, and their Churches no better then dens of thæues, being growne so farre past shame, and boide of all humanitie, that now they fall from reasoning, to plaine rude railing, scoffing, iarring, deriding, and thzeatning of buffets, with bent fistes: in so much as no state or degre can scape their venemous tounge. They loke like Lyons, léers like foxes, hisse like Moders, barke like Dogs, and if they durst, they could bite like Tygars: So maliciously measuring other mens doings by the crooked line of their owne indignattons, that I thinke if wise Salomon and learned Paul were here in these dayes: The one would be taken for a foole, the other for a mad-man, Dumble Dog is a great word in their mouthes: that Sermon where Dumbe Dog is left out, is not wo:th a pin, it fits not their faney: for why: their whole felicitie, is in barking and snatchinge, yea rather then cease for wante of other, they would barke at the Mone and Deauen Starres: They are much like the Dog that Cicero speaketh off, that being set in Capitolio, a Tower in Rome to fray thæues, left the thæues and fell a barking at true men, whose doctrine and example

of

of life, tendes onely to this end, to brine the Quænes subjects to a lothsomeneſſe and miſliking of the preſent gouernement, and order eſtabliſhed to diſcredit her Maieſties ſupremacie to deface her miniſterie & contemne her lawes, to ſurſeit the Church with Schiſmes, & the common wealth with factions. And if wiſedome in ſtate do not prevent it, then follie in triall will ſurely repent it: to uſe the laudable ceremonies of the church, they make it an hainous offence: but in diſobeying the Princes lawes, backbiting their ſupertours, ſlandering their brethren, diſquieting the Church, abuſing the office of godly preaching by their vaine ſeditious prattling, they make no offence at all: they ſeeme very diligent and ſtudious, but it is rather for nouelties, and varietie to make an eloquent ſhew, that by the perſwaſible wordes of mans wiſedome they may delight itching eares, then for ſound doctrine to conuert ſinfull heartes, they uſe cunning perſwaſions with faire golden phraſes, but as Abſolon did to ſcale away the hearts of the people from Dauid: they proclaim publike ſallinges, but as Jeſabell did to kill Naboth, for vnder colour of reſoration, they ſeake to robbe God of his honour, the Prince of her due, and the Clergie of their liuinges: being as ſuppoſed instrumentes of ſome others, who by theſe meanes ſeake to make the Church a marke to ſhoot at, and a carcaſſe to pray vpon, to the ſpoyle, ouerthrowe, & vtter conuſion of church learning, religion, and all. Deuiſers and fanders were neuer good eyther for church or comon welth, ſo Judas vnder a pretence of holineſſe, deſired to haue the oylment ſolde for a great ſumme of money to relieue the poore withall: but his purpose was to get the money into his owne bagges, ſo was it pretended that the lands of Abbots, Colleges, and Chauntries, ſhould haue bene employed to the enriching of the king, maintayning of ſcholes, and relieuing the poore, but they are put to maintaine pompe, pride, and ſuperſtuitie: faire wordes and wicked dedes deceiue both wiſe men and ſoles. Thus when vnder the name of a ſermon, theſe great builders haue ſoſſed their fantaſticall doctrine, ſuch as Peter neuer planted, nor Paul neuer watered, beſore the light beleauing multitude, with ſuch an outward ſhew of holineſſe, that Ladie hypocriſie her ſelfe could not moze fitly handle the matter,

1. Tim. 1. 6, 7.

2. kings. 15.

3. kings. 12.

Marke. 14.

Math. 23. 24.

spitting out their poyson with cutting girds, disdainful glks, and ppetie byting nips, against orders established, Bishops, Ministers, Magistrates and all, so far as they dare: then like vnto the late rebels that rose in the North, in the end of their traitorous proclamations, to blind the multitude, pray for the Quene, full coldly & craftily God wot: and sozasmuch as all is done vnder the title of preaching, whatsoeuer they say, all is taken in goodpart, and greatly commended without controulment or doing of punishment.

These are not those dumbe dogs which the Prophet speaketh of, but those barking curs, & proud, stubborne, & disobedient murmurers, false accusers, authozs of sects, & dispisers of authoritie, which h Apostle speaketh of, those foolish Prophets and false dissembling lvers that are wise in their owne conceites, followe their owne spirits, and speake where they see nothing, which Esay & Ezechiel speaketh of, and those Pharisaicall hypocrites, which say vnto those that come nigh the, touch me not, for I am holier then thou.

These are no vnpreaching Ministers, but rather vnministring preachers: for so they may haue as great lordship & superloritie ouer their parishes, as h Prince hath ouer h realme, the Bishop ouer his diocese, or the Pope in time past ouer the church, to teach what doctrine they fancie, establish what lawes they like and obserue, what orders they list, without controulment, they are contented at Chrisses commandement to go forth and preach, but if hee will haue any sacramentes ministered, he must go himself for all them, for it goeth against their consciences. These are no lasse loyterers, but diligent feeders, such as John Leaden, Dauid George, and Snipper Doling in Germanie, apt and readie to sow Schismes in the Church, factions in the comon wealth, & set the countrie together by the cares: they are not idle, but sure they were better be idle, then so busily occupied, in applying their wits by art & learning, to worke dissention & mischief in h parts of the people: they seede in deede, but their sowe is such as can hardly be receiued without danger: whose hypocritical puritie, churlish fearne countenance, disbayning to glue me their titles of honoz, priuie conuenticles, & condemning our christian order in baptizing of Infants, do manifestly shew the no other, but the

Esay. 56.
Philip. 3.
Iudas. 1
2. Peter. 2.
2. Cor. 12.
2. Tim. 3.

Esay. 5.
Ezech. 13.
Esay. 65.

Math. 23. 19.

the very sect of Anabaptists: & if that reuerend & learned father
D. Whitgift now Archb. of Canterburie, had not slept in in
time, to withstande their subtile deuises, we had ere this day
felt as great hurly burly in the church of England, as was of
late yeares by their predecessors in the citie of Gunster.

John Stedall
in his Com.

These are not hierlings in stead of shepheards, nor wolues
in stead of hierlings, but rather diuels in stead of wolues: for
if peacemakers be the children of God, sure these disturbers of
peace must needs be the childre of the diuell, they sleepe in sin,
& it is high time to awake the: yet by reason of their hypocri-
sie & straightnes of life, such as be of contentious natures, do
solow them & comend their doings. We need not now flie to
Doct Homer for his ayd in prescription of h Sirens, fixing
this our unhappie age is so furnished with Harmaids, whose
delicate tunes, pretended holines and sweet venomous intice-
ments doo so tickle the itching eares of a sort of giddie headed
people, as they doo thinke the rapt vp into the third heauen.
Whether by they haue hatched such a viperous brotherhood of sy-
cophant whelpes, both dog whelpes, & bitch whelpes, half Saints
halfe diuels, with busse dissentious heads, pzonnd stomackes,
wilfull twits, factious parts, hyasen faces, golden mouthes, and
smoth glosing tongues, as this lande before time was neuer
troubled withall, some snatching cures that bite before they
barke: some barking shalts that would bite if they durst: some
fawning spaniels much like the flattering butcher, who gen-
tly claweth the Dre, when he intendes to knocke him on the
head. They take great pleasure and delight in coming to ser-
mons, not as scholers to learne, but rather as Iudges to con-
troull, being growen so diuers in manners, & variable in condi-
tions, that it is easer for a cooke to please an hundred mouthes,
with one dish of meate, then a preacher to order one sermon to
content a dozen heads: some would haue matters of faith han-
dled, some inactiues against Wapistris, some vices rebuked,
some sharpe & hotly, some gentle & coldly, all men other mens
faults, but no man his own faults: & as they disagree in mat-
ter, so do they in form, some like ancient doctors, some new wor-
ters, some would haue it polished with logick & rethorike, and
some call y perswasible words of mans wisdom: some would
haue studie in sermons, & some a sodaine motion of the spirit:

Epitaphes ser-
mon at the
Synode at
Wheims.
Math. 5. 9.

Their tongues
are much like
Mercuries
pie, that in-
chanteth the
hearers.

some

some would haue long Sermons, and some care not howe short, and some are so daintie and coy, that they can make no sermons. Thus what by the infectious crew of Papisticall heretikes on the one side, and this pestiferous sect of Anabaptist, Scismatickes on the other side, the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken downe: And the death of Christ so deere bought, in danger to be deuoured of a sort of Wolves in lambs skins, and diuels in mens bizardes, halfe Papists, and halfe Anabaptists, who, though in some points, they seeme to differ in opinions, yet in defying hir Maiesties gouernement, denying her supremacie in causes Ecclesiasticall, condemning her booke of common prayer, and the publicke reading of the holy scriptures, with diuers other points, they loyntly ioyne togither as brethren: and vnder a glossing shew of obedience, like vnnaturall children, who at the commandement of an adulterous stepfather, are willing and ready to thrust their swoordes into their mothers belly, lye gaping for a day to vtter their malice: at whose handes there is no other friendship, or true heartes to be looked for. But as Nabas king of the Amozites, would haue made with the king of Iabes, by pulling out their right eyes, so nothing can reforme, content or satisfie these, except yielding vp the authoritie of Ecclesiasticall gouernement into their hands. And therefore, certaine they are possessed with some great master diuell, they sleepe in sinne, and it is high time to wake them.

Forasmuch as heretofore their opinions haue bene opened, their fantasies detected: their Heresies confuted, and their argumentes confounded. And yet neither reason can leade them, authoritie moue them, nor truth it selfe inforce them to yeelde, to confesse their errors, and amend their manners. It is high time to tie them shorter for infecting of others: such trees as lopping watering can not make fruitfull, must be cut downe. When gentle medicines will not helpe, the Physician must vse bitter potions: when the grained place can not be broken by plaisters, the Chirurgicalian must lanch it. So when lenitie can not reclaim them, seueritie must correct them: so shall we haue moze religion, and lesse contentation. Though our Sauiour Christ commanded to pardon our enemies,

mies, yet not his enemies : as to be angry with sinne is not anger, but zeale: so to smite for offending God, is not to smit, but to correct to amendment: the liues of lewde men are a swete sacrifice vnto God: it is a greater fault to let goe a Wolfe, then to kill a lambe in the flocke: and a greater offence to pardon a rebell or a traytour, than to kill a true man: but these are not called rebels as they are, because they are not hanged vpper as they should: hee that hath a dogge that is a shepe byter, must by lawe eyther hange him vpper, or else pay for the shepe that hee hath wearied, euen so the Christian Magistrate, whom it hath pleased God to set in authoritie, and giuen charge to gouerne and defence his poore shepe, knowing notozious byters lying in wayte to deuour them, must eyther hang vp those curres, or answere to God for those shepe that they doo wearie: the byble (sayth Salomon) belongeth to the horse, a whippe to the Asse, and a rodde for the soles backe. Correct a wise man with a nodde, but a foole with a clubbe: wee see that nothing will not serue, nor backing will not serue, nor wincking will not serue, it must be a clubbe, a hatchet, or a halter, or else such busie headed fooles, as disdain to be ruled, will neuer be quiet, till they may rule themselves without controulment.

Prou. 17. 15.

Prou. 26.

Prou. 17. 10.

Their wordes and reasons vnto many same bigge in sound, yet in truth are but small in weight, great in shew, little in substance, full of terrour, void of wisdom, rather bugges to fray babes, then matter to mooue any staide Christian, great perswasions to seduce weake flesh, yet not sufficient to satisfie consciences, they may stirre by coniectures in some vnstayde bzaines, which like weake reedes will moue and wagge with euerie blast of winde, yet not able to stape assurance in such constant Christian subiects, as stand firme and faithfull to God, their Prince and countrie, like oakes: so that Hellebozus were more fitte to purge their franticke bzaines, then argumentes to confute such tryling errors.

1. Cor. 16. 13.

To procede, our delicate and fruitfull countrie hath ingendred a multitude of daintie and vicious people, proude, prodigall wastlers, miserable pinching proulers, false dissimbling lyers, faire lookes, and smooth tongues without good meaning,

Ieremie. 4. 9.

Eccles. 13.

Prov. 29.

meaning, some cruell as Lyons, some craftie as Foxes, some rauenous as Wolves, some eniuous as Dogges, some lecherous as goates, and some filthie as swine: the most part eyther Hypocrites, wicked liuers, or ignorant of God, euerie one in loue with his owne face like Narcissus: the higher sort contemning their inferiours with snuffing scoorne, and the lower sort flouting their superiours with grudging spight: it is sayde that a Cameleon can transforme himselfe into all colours saue whitte, and our people haue all conditions saue honestie: I thinke in Sodome was neuer more filthinesse, in Flanders more dykenesse, in Crete more lying, in France more dissimulation, nor in Jewrie more hypocrisie then is now practised in Englande, and as good men would gladly haue euill-men amended, so euill men had rather haue good men consumed: the multitude of sinners haue so chased away the shame of sinne, that common wickednesse is taken for no private offence: there is such vniuersall byybing, oppressing, and wynging the poore, as though there were neither God to honoꝝ, diuell to dread, heauen to hope for, nor hell to eschew: euerie one is more libellous now a dayes to lende an other his conscience, then his money, and his seale is of more credite then his soule, one crowe will not commonly picke out the eyes of an other: but for money, one man will not sicke to picke an other to the harde bones, according to the Proverbe: Homo homini Lupus est, Span to man is no man, but a Wolfe, these people therefore are possessed with some diuelles, they sleepe in sinne, and it is high time to awake them.

The glorie of the Romaines in olde time, was to speake little, and doo much: of the Grekes to speake much, and do little: and of our dissenting Protestantes to talke much, but learne to amende noyng at all: our elders were rude in speech, and ciuill in manners, wee ciuill in speech and rude in manners: they beleued as Pagans, and liued like Christians, we beleue like Christians, and liue like Pagans: they preached not the worde, nor wee liue according to the worde: the name of God is in our tongues, but his feare is not in our heartes: the Papistes doo call vs Solifidians, but our woꝝkes declare vs rather Nullifidians: wee are like
the

the Athenians, the more good we know, the lesse good we doo: as pepper which is heat in the mouth, but colde in the belly: so we fry in wordes, but freeze in deedes: speake by elles, but worke by inches: wee reade of one Damiō, who after he had heard one lesson, would heare no mo till hee had learned to practise that one: we desire to heare thousands and yet frame our selues to practise none: our preachers for the better instruction of the people in all truth and godlinesse haue painefullly inducoured themselues to beate downe the superstitious abuse of fasting, prayers, and almes deedes, commending the thing it selfe as verie pleasant and acceptable in Gods sight, but they vnderstanding (as it were) with their heales, vppon a wilfull negligence, haue taken occasion thereby to cast away both fasting, prayer, and almes deedes, with feastes of the pooze, and altogether. Againe some preachers teach the people, at the hearing of the name of Iesus to bowe the knee: an other sort denie it as vnlawfull to yeelde more reuerence to that name, than to God the father and the holie Ghost: the people hearing that thinke frowne to bowe their knee to any of all the thre. Thus they make their libertie a cloke of losenesse, turne the grace of God vnto wantonnesse, and the Gospell of Christ vnto lechdennesse: they haue changed workes into wordes, godly deuotion into bare knowledge: and are become rather lippe Gospellers, then life Gospellers: the Papistes were not so zealous to gilde their temples with gold, but our Protestants are as negligent to gilde their soules with vertue: they were beneficiall and diligent both in decking the false dead pictures of Saintes, and feeding the true lively members of Christ, and we seeme to condemne the one, and leaue the other vndone, they bled fasting from meates, we neither from meate nor sinne, they prayed often, wee sceldome or neuer: they were boundfull to the pooze, but wee lye onlie to our selues: they wrought of intent to merite heauen, but we neyther doo good for merite, nor yet of charitie and dutie: yea wee are come from blinde zeale to wilfull wickednesse, and from superstition to no religion: for the worlde is nowe growen to this point, that if a man of godly or feruent zeale and deuotion, doo accustome orderly to fre-

Philip. 2. 19.

Iudas.

Simulata sanctitas duplex est iniquitas.

Ipsi sunt meta, lupus actu, voce propheta.

quent the Church, he is accounted an Hypocrite: if hee be giuen religiouslie to fast and to pray, he is taken for a Papist, and if hee keepe a good house for relieue of the poore, he is called a merite monger, whereby fasting is despyed, prayer condemned, and almes deedes abhorred: thus haue wee cast off the woordes of Simon Peter, & are become in manners like Simon Magus, that walked with Philip as a disciple, yet wrought with mony like a sorcerer: Achabs wife would neuer put on demure apparell, but when shee spake with the Prophetes, nor our dissembling Protestants be neuer holy but at sermon times, they heare and desire like Saintes, but liue and deserue like devils, they can looke and speake holily, whereby they seeme glorious before men, but their woordes are naught, and therefore odious in the sight of God, whose outward behauiour is much like cloudes without raine, whereby God himselfe dooth mocke such fruitlesse shewes. These Hypocrites therfore are possessed with diuels, they sleepe in sinne, and it is high time to awake them.

1 Cor. 20.

Math. 12. 12.

Though the obseruing of the Sabbath day touching bodily rest, doo belong to the Ceremoniall lawe, and shadowes which had an ende in Christ: beeing therefore altered from Saturday to Sunday, yet, as the Iewes did celebrate theirs in remembrance of the creation of the worlde: so ought wee to obserue and keepe our Sabbath, in remembrance of the resurrection of Christ, and as a figure to confirme our hope in the resurrection of our owne bodies, and our spirituall rest in glorie to come, as also for a comely and decent order to be vsed in the Church, that in resting from bodily worke, we may charitably assemble together, to the ende the Worde by the preaching of his worde may bring forth his worke in vs, to his owne glorie and our saluation: but our Sabbath in manie places, is so wilfully abused, as though it had beene rather ordeyned to serue Bacchus and Venus, the people beeing growen so careless, negligent, and licentious, to feast when they shoulde fast, playe when they shoulde praye, and laugh when they shoulde weepe for their sinnes, as though there were neither God nor diuell, heauen nor hell. As eue-

rie

Luke. 4. 16.

Eccl. 56. 2. 3.

ry honest nature hath affection and god will to his native
 soile and place of birth, so ought euery good Christian to haue
 a godly desire to the soile of his regeneration, and place of his
 new birth by baptisme, which is y^e temple of God, the schoole
 of Christ, and nurse of Christianitie, to make open confessi-
 on of his sinnes, and reherfall of his faith: to intreat for
 pardon, pray for thinges necessarie, giue thanks for benefits
 past, to celebrate the sacraments, to heare and learne his
 duetic and right way to saluation, to belieue truely, liue ho-
 nestly, and walke brightly. If the ground yelde not sappe
 to the tree, it will some seare and wither away: if the lampe
 be not fedde with oyle, it must needes goe out: if any liuing
 thing be kept from nourishment, it can not liue: euen so if the
 faith of a Christian doe not receiue continuall sappe and
 moistnesse of the heauenly woꝛde, fedde with the oyle of sweet
 promises in Christ, and nourished with the wholesome bread
 of life, it can not continue, but consume and dye: The seede of
 the Gospell must still be solone in our harts, oꝛ els wee can
 not reape the haruest of eternall life: where prophesie faileth
 the people perish. When the Lord of a manor appointeth his
 tenants a day to come to his Court, the rolles are laide open,
 the Stuard is readie prepared to giue the charge, the tenants
 are duetifull to come, attentiu to heare, and diligent to exe-
 cute their Lords will: and if any shall chaunce to be absent,
 oꝛ come after the charge be giuen, no doubt the Lord will be
 verie angrie, and set a fine vpon his heade: euen so the Lord
 of all Lords, of whom and at whose will we haue receiued
 and do hold all that ener we haue, doth euerie Sabbath day
 keepe his Court, at his temple, Church, oꝛ house of prayer,
 his rolles the sacred bible is laide open, the Steward oꝛ Mi-
 nister, is ready to giue the charge and tell euery man his due-
 tie: and if any of his tenants oꝛ people bee absent and refuse
 to come, no doubt, the Lord himselfe will be very angry, oꝛ
 if they come after the charge, when seruice oꝛ Sermon is
 done, they were as good not come at all: Againe, such a dueti-
 full tenant as desire to stand in his Lordes fauor, will now
 and then, prepare and bring him a present, such as he know-
 eth his Lord loueth, but no present is more pretious in the
 sight of our heauenly Lord, then the prayers and thanks of

Mat. 10. 12.

Mat. 21. 13.

Act. 2. 42.

Rom. 10. 14.

an humble penitent hart, and therefore he that will please
 hun and stand in his fauor, must often sate his appetite with
 such presents. The Papists of a blind zeale, in time of dark-
 nesse, would not stick to rise vp at midnight to publike prayer,
 fast with bread & water, suffer hunger & cold, run some times
 an hundred miles barefooted and barelegged, to seeke a dumb
 image, but our professed protestants hauing the true light of
 the Gospel, their prayer & deuotion is faint & colde as ice, and
 their disobedience greater then their fathers ignorance: when
 they come together, it is rather of compulsion, custome or for
 fashion sake, then of any godly zeale, much like a sullen, stub-
 borne and sroward seruant, that when his maister calleth
 him, commeth grudging with a slowe moiling countenance,
 mumbling a dogs paternoster, and with lesse reuerence then
 those thre halpenny seruants that Esop hired, to heare him
 recite his fables. The Apostle S. Paul saith, that for as-
 much as man is the image of Gods glorie, hee ought not in
 time of prophesying or prayers, to couer or dishonor his head:
 and in another place: At the name of Iesus euery knee shall
 bow: and the Prophet Esay, All knees shall bow vnto mee
 saith the Lord. The meetest gesture and seemelyest behaui-
 our at prayers and thanksgiuing, is kneeling: so prayed
 Daniel, Paul, and Christ himselte: but our people are grown
 so stubborne, wilfull and waitward, that in stead of humilitie
 and reuerence, they fall to kicke at them, thinke scozne, and
 disdain to vnconer their heades in time of Sermon or ser-
 uice, for hurting their caps, or to kneele at the name of Iesus
 for wexelling their iointes, or looke vp to heauen when they
 pray, for winking their ruffes. These people are therefore
 possessed with diuels, they sleepe in sinne, and it is high time
 to awake them.

In times past, he that had learned the seuen liberall
 artes, as Grammer the key of knowledge, Logicke the rules
 of reason, Rethoricke the mother of eloquence, Musicke the
 swete recreation of wearied mindes, Astronomie the secrete
 knowledge of nature and colures of the heauens, Arithme-
 ticke the arte of numbring, & Geometrie to worke by rule,
 compasse, waight, and measure, he had obtained and gotten
 euen a world of wealth & treasure, but in these our wretched
 daies,

1. Cor. 11.

Phil. 2. 10.

Esa. 45.

In receiuing
 the commu-
 nion we pray
 & giue thanks
 ergo the &c.
 Dan. 6.

Eph. 5. 14.

Luk. 22. 41.

dayes, the right liberall science called *Ars adulandi*, the golden arte of flatterie, hath wunne the goale, and sitteth in Fortunes lap, so that without skill in that arte, though neuer so well scene in the rest, a man shall hardly finde means to shift in the world. *Qui nescit simulare, nescit vivere*: These flattering claubacks, students of bryzen face Colledge, are no doubt, a most dangerous and contagious kinde of vermine, as tollerable amongst men, as woolues amongst lambs: Ravens eat not men till they be deade, but these smoothe glosing Arch Parasites with two faces, in one head, like Janus, two tongues in a head like Judas, and two hearts in a brest like Hagns, doe dayly eat men quicke, and become so familiar with the superiour sorte, that they bring to passe euen what they list, so as the world seemeth to be deuised betweene the secret dissembler, and the open blasphemer. These Parasites are therefore possessed with some great captaine diuel, they sleepe in sinne, and the Lord of his mercie conuert them, lest they perish them selues, or of his iustice confound them, for infecting of others.

This land is also most vily corrupted with intollerable pride, with such a confused mingle mangle, and varietie of apish toyes in apparrell, euery day flanting in new fashions, to despoyme Gods workmanship in their bodies, as great monstrous ruffes starched in the diuels licour, and set with instruments of vanitie, doublets with great bursten bellies, as though their guttes were readie to fall out, some garbed like Frenchmen, some fringed like Venitians, some their heades Turkish, their backs Spanish, and their waikes Italian: some their haire curled, and their beards wythen to make them looke grimme and terrible, as though they had scene the diuel, with long daggers at their backs, to kill euerie one they meete prouder then themselves, with such vaine riot, excess and vaine curiositie, that I thinke they haue made a league with Satan, a couenant with hell, and an obligation with the diuel to marrie his eldest daughter, they sleepe in sinne, and are as easie to be waked or reformed as the olde world was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisse, the enemy of deuotion, the nurse of ennie, and the fountaine

True simple meaning of a likely Gods blessing, and double dealing double punish ment.

M. St.

French nets do catch English foolcs.

Wis. 5.

of

Chrysostom.

of all vice: sinne was the cause why God did first giue vs apparel, not as badges of pride to feede the eyes of baine gazing fooles, but to couer our shame and keepe vs from cold: Quid superbis terra & ciuis, quid veste nitida gloriaris, subter te sternitur tinea, & operimentum tuum erunt vermes, hæc tua veltis erit.

Luk. 16.

Rom. 8. 15.

1. Co. 6. 15. 19

Luk. 22. 44.

Ioh. 19. 34.

Gregory.

Prou. 23.

Againe, our countrie is most horribly choaked and overgrowne with multitudes of drunken tospots, vile lecherous whoyemongers, and filthy inticing drabs, which vices doe so greatly offend both the Maieestic of God, the law of nature, and the common wealth, that if the very stones in the stræte could speake, they would cry out vpon it, yet by meanes of greasing, byybing, and corrupting of officers put in trust to punish them, it is no more accounted of, but a spozte or game to laugh at, as though heauen and hell were nothing els but old wiuies fables to feare and flatter children withall: these are (no doubt) possessed with diuels, they sleepe in sinne, and it is high time to awake them. If filthy whoyemasters would waigh with them selues, how God doth know the very secrets of the hart, and that of his iustice he will leaue no sinne unpunished, either in this world, or in the world to come, they would surely be afraide to doe that in his sight, which is so shamefull, lothsome and odious to be done in the presence of an honest earthly man: it is a thing most filthy and against nature, that a professed Christian, an adopted child of God, a member of Christ, and temple of the holy Ghost, redeemed with no lesse price, then by shedding the very hart bloud of the deare & onely beloued sonne of God, should take that same bodie and member of Christ, and make it the member of an harlot. Saint Gregorie compareth lecherie to a fiery fornice, whereof the mouth is gluttony, the flame, pride, the sparkles filthy wordes, the smoke an euil name, the ashes, pueritie, and the end, shame and confusion: at the last (saith Salomon) it biteth like a serpent and stingeth like an Adder. Whozedom, besides the infamie of the world, it wasteth the goodes, withereth the body, decayeth the health, shorteneth the life, and maketh a man stinke in the sight of God. The vice of drunkennesse in like manner, consumeth the welth, sursets the bodie, bulleth the witte, dimmeth the

the vnderstanding, troubleth the senses, and without repentance, bringeth both bodie and soule into hell: And therefore if either the feare of God, the shame of the world, the desire to be in their right wits, to liue in health of body, or to escape the miserable state of beggerie may moue them to repentance and amendment, it is now time to awake, detest and auoide such horrible wickednesse which doe iustly merit a short life and a shamefull death.

There was neuer more sincere preaching, nor so little following, so great perswasions to honestie & vertue, and so many giuen ouer to vice and naughtinesse: so much exhortation to loue & charitie, and so many stuffed with hatred and enuy: we greatly complaine of the vnfruitfulness of the earth, the corruption of the aire, the vnconstantnesse of the world, and time that slips so fast way, but wee complain not against our owne selues, for whose sinfull liues the very heauens doo waxe: we pofesse to be the followers of Christ, yet in christi- an behauiour much inferior to the heathen Ethnicks, that knew not God, who passed vs as farre in good liuing, as we passe them in good learning: we greatly delight to heare the name of Abrahams children, yet not so willing to kill one wicked affection that offendeth God, as Abraham was at his commandement, to kill his onely beloued sonne. It is saide that the Calfe and the Elephant being hunted, the one for the vertue of his genitozs, the other for his tooth; the Calfe biteth off his genitozs, and the Elephant findeth a meane to wrest out his tooth, and cast them away to saue their bodies: but our people had rather both preacher and pulpet were set on a fire, then they would cast away their filthie vices to saue both bodie and soule. The sea-man knoweth his tide, the Swallow her time, and the Crane her season: but our people are senselesse: the tempestuous windes, the waues of the sea, and the very diuels themselves did heare and obey his worde, but they sleepe so soundly in sinne, that neither the infamie and shame of the world can moue them, nor al gentle admonitions allure them, nor the terrible threatnings of hell tozments once feare them, nor the filthinesse of sinns that seemed so odious to the berie infidels withoza to them, nor the continuall preaching of all creatures vnder heauen perswade

Ioh. 8. 19.
Gen. 22.

Ier. 8.

Mat. 8. 27.
Mar. 127.

them to repent and amende: Saint Anthonic being a man vnlearned, had no other booke but these, and hee that can beholde these excellent booke, setting forth the wisdom and goodnesse of almightie G O D, without prayling and glorifying his name, is worse then a brute beast.

The Sunne, Moone and Starres by whose heate and light the whole worlde is nourished and gouerned, doe dayly preach vnto vs: The beauietic of the heauens, the wholefounnesse of the ayre, and the plentifulnesse of the earth doe dayly teach vs: the pleasant vallies, delightfull springes, and rich mines of treasures, doe dayly instruct vs: the goodly frutefull trees, medicinable hearbes, and swete fragrant flowres, more gloriously attired then Salomon in all his roialtie, doe dayly admonish vs, aske the beastes of the felds, the fishes of the Sea and the foules of the aire, and they will tell thee and say, wee were all created and ordained for the vse and profit of man. Psea our Saviour Christ himselfe calleth dayly vpon vs, Pong man arise, Damsell arise, Lazarus come forth, deade sinner awake, but their eares are deafe, their minde obstinate, and their senses without feeling: Seeing then that G O D hath knocked at the doore of our consciences by so many and sundry meanes, and of his mercie hath tarried waiting so long for amendment, it can not bee but great vengeance must needs follow. hainous sinnes doe call downe grievous plagues, euerie kingdome deuided within it selfe (saith our Saviour Christ) shall bee desolate, but England, by sects, factions, heresies and schismes, is deuided in it selfe: the Lord of his mercie defend it from that which followeth. If God so sharply punished one sinne in Adam and the Angels, what may wee that haue committed such a multitude of sinnes looke for? If wee shall geelde an account for euerie idle worde, what reckoning shall wee make for such horrible offences both in wordes and actions? God is saide to haue feete of leade, but handes of yron, hee commeth slowly, but when hee commeth hee payeth home: as one man smiting another, the higher hee listeth by his hand, the

Psal. 19.

Psal. 107.

Mat. 6.

Job. 12.

Mat. 12. 25.

Iudas.

Mat. 12. 36.

the greater is the stroke: euen so the longer that God carrieth looking for amendment, the greater will his punishment bee when it commeth. If wee will not glorify his name in repenting and turning vnto him, hee will glorify him selfe in reuenging and heaping plagues vpon vs: hee is the God of iudgement and Lord of reuenge, at whose worde the verie heauens doe tremble, the earth doth quake, and the mountaines shake: hee is a wise and a most righteous Iudge, hee searcheth the verie secretes of the heart and reines, hee will not bee mocked nor deceived, neither will excuse him for payment in his sight: hee is righteous and iust in all his dealinges, faithfull and true of his promise, his worde is alwaies most certaine and sure, yea and Amen: that except wee repent, wee shall all perish in our sinnes: those that refuse his mercie so louingly offered, shall surely feele his iustice.

Ier. 51.

Psal. 18.

Psal. 7.

Rom. 8. 27.

Gal. 6. 7.

Ioh. 5. 30.

Psal. 19.

2. Cor. 1. 20.

Luk. 13. 3.

To fall into sinne, commeth of humane weakenesse, but to lye still and sleepe in sinne, after so much teaching by his creatures, his wordes, his writings, his preachers and his owne example, is proper onely to the wailwarde impes of Sathan. Sodom and Gomorrah, Tyre and Sidon, the Philistines and Queene of the South, shall rise vp at the last day and condemne this generation: for if the doctrine and miracles which haue bene shewed amongst these had bene done amongst them, they had long since repented in sackcloth and ashes.

Mat. 10. 15.

Mat. 11. 21.

Luk. 11.

Though I be earnest, beare with me, I touch not those that bee good, and say too little to those that bee naught: I appeals to God who knoweth these thinges to bee true, and to the worlde, who can not for shame denye them. And if I haue saide nothing but the truth, then blame not mee, but goe about your owne amendment: for seeing that all flesh haue so corrupted the Lordes waye, and that such abomination is wrought amongst men, and the measure of iniquitie heaped so full, it must needs follow, that the iudgements of God are not farre off, no doubt, his bolue is readie bent, the arrowes of his vengeance are dyaloue to the heade, his fire is kindled, and his wrath is gone

Gen. 6.

Deut. 13.

Psal. 7.

1. Theff. 1. 7. 8

2. King. 11.

Mar. 16. 9.

Luk. 7. 37. 38.

Mar. 14. 71. 72

Mat. 11. 17.

E say. 8.

Ecc. 33.

Mat. 13. 25.

Math. 25. 10.

Luke. 12. 40.

Marke. 13. 33.

out, and readie to bee poured vpon the confemners of his law, and therefore high time to awake from sinne. When David killed Arias, and committed adulterie with his wife, he slept in sinne, but being waked by Nathan the Prophet, he repented earnestly: when Marie Magdalen was possessed with seuen diuels, she slept in sinne, but being waked by hearing the sound of Christs Gospel, she lamented pitifully: when Peter forswore his maister, he slept in sinne, but being wakened at the crowing of a litle Cocke, he went out & wept bitterly. It is a common vsage in Cities and great towne, to awake the people from sleepe, and giue them knowledge that night is welnigh gone, and the day is at hand, either by playing of waites, ringing of belles, sounding of trumpets, or singing of Psalmes: and in the countrie villages, the Cocke is a necessary birde for the same purpose: euen so the Preachers of the worde, as Waites they haue plaid vnto you, as trumpets they haue sounded out the worde of life vnto you, as Belles they haue rung out his heavenly will vnto you, as Psalmistes they haue song his wondrous woordes vnto you, and as Cockes they haue crowed and warned you to prepare your selues for as much as the night or time of darkenesse is welnigh spent, and the day of saluation is at hand: and as a litle after midnight the Cocke doth crow a litle while and then ceaseth: about thre of the clocke somewhat longer: and when it draweth somewhat neare day verie long and thicke, euen so in the time of King Henry the eight our English Cockes beganne to crow a litle, and afterwarde in King Edwards dayes somewhat longer: but now in her Maiesties happy raigne, they haue crowed about thirtie yeares together: and now to warne you, that the night is past, and the day is euen at hand, they crowe thicke and thicke, and therefore it is time now or els neuer to awake from sinne, and to cast away the deedes of darkenesse: while the husbandmen slept, the enimie came and solued tares amongst the wheate: whiles the foolish Virgins slept without Oyle in their lamps, the bide grome came and shut them out from the wedding: for as much therefore as we knowe not when the maister of the house will come, let vs wake vp and watch,

least he finde vs sleeping: beholde I come as a thiefe (sayth the Lorde) happie is he that watcheth and keepeth his garments of faith and charitie, least he walke naked, and men see his filthynesse: watch (sayth the Apostle) stande fast in faith, bee strong, continue in prayer, and quitt your selues like men, for the time is at hande. Some learned men by certaine coniectures hate painted out the time and season of the last iudgment: alleaging the Oracle of Elias that the woꝛlde should stande two thousande yeares befoze the lawe, two thousande in the lawe, and two thousande in the time of grace: and out of saint Peter, a thousande yeares with God, is but as one day, and one day as a thousand yeares. And as in sixe dayes the Lorde made the woꝛlde, and rested the seuenth day, so within the compasse of sixe thousande yeares hee will gather his Church by the ministerie of his woꝛde, and the seauenth keepe holy his euerlasting Sabboth: againe that Enoch and Elias, the one in generation, & other in computation in yeres, being the seuenth from Adam, the first in not tasting of temporall death, as the other sixe fathers befoze him, was a figure of the last day, the seconde being taken vp in a fierie chariote, did prefigure & ascension of the elect, meaning their redeemer, in the cloudes: hereupon they conclude, that the woꝛlde shall not stande aboue sixe thousandes yeares: and to proue that it shall not stande so long, they alleage the saying of our Saviour Christ, that for the electes sake the dayes of our affliction shall be shortned: againe where the Angell Ariell answered Esdras about thre thousand and five hundred yeares after the creation of the woꝛlde, that the time past was much more then the time to come: and where it was prescribed in the lawe, that about the enening of the first day the Sabboth should beginne. And as the Israelites were deliuered from bondage by Moses in the first yeare, so shall the Christians be deliuered from their wearisome bondage of this wicked woꝛld by Christ in the first age: then come they to ayme at a certaine yeare comparing the time from the birth of our Saviour Christ vnto his passion, being thre & thirtie yeares, with the time that Luther and other godly men began to preach the Gospel, till the great persecution of the members of Christ in Germany, by the Pope and Charles the first being

1. Thes. 5. 2.
2. Pet. 3. 10.
Apoc. 16. 15.

1. Cor. 16. 13.
Phil. 4. 5.

2. Pet. 3.

Genes. 5.
Hebr. 11. 5.

4. kings. 2.
1. Thes. 4. 17.

Math. 24. 22.
Marke. 13. 20.
4 Eldras. 4.

Leuit. 23.

the like quantitie of yeares, and the time from his passion vntill the destruction of Ierusalem, a figure of the end of þ world being forty yeares, with the time from the said persecution, till the yeare of grace 1588. the like quantitie of forty yerces, they note mozeouer, that in euerie seven and 9. yeare of mans life called the Climaderian yeares doo happen great alterations and daungers, as diuerse famous men haue ended their liues in the same: as Luther, Melancthon, Munster, and Peter Martyr, with diuerse others: so haue there happened in euerie seuenth age of the world great alterations and changes, and in the sayde yeare 1588. the age of the world being denided by seven, maketh iust seven times nine: a gaine after seven times seven, was alwayes the yeare of Jubile, hereunto agreeth an olde Prophecie recited by Melancthon, and translated out of Germanicall rime into Latine by Cyprian, and after englished as followeth:

When after Christs birth there be expired,
Of hundreths 15. yeares, eightie and eight:
Then commeth the time of dangers to be feared,
And all man kinde with dangers it shall fright.
For if the world in that yeare do not fall,
If sea and land then perish ne decay:
Yet Empires all, and kingdomes alter shall,
And man to case himselfe, shall finde no way.

But leauing these learned men with their learned coiectures, whose iudgements are yet moze tollerable then those mockers which S. Peter speaketh of, who shall come in þ latter daies & say, where is the promise of his comming? for since þ fathers died, all things continue in the same estate wherein they were at the beginning: and let vs content our selues with þ words of our Sauiour Christ, of that day & hour knoweth no man, no not the Angels in heauen, no; yet the son himselfe, save the father only: the day of the Lord wil come as a thiefe in þ night, & as it was in the daies of Noe & Lot, so shall it be in the day when þ son of man will come, they eate, drinke, marrie and were married, & the flood and the fire came and destroyed the all: yet our louing Redeemer of a singular affection to comfort his poore afflicted members hath forewarned vs of certain signs and tokens which should appeare before his comming, by the course

Leuit. 25.

2. Pet. 3. 3. 4.

It is not for you to know the times and seasons which the father hath put in his owne power.

Marke. 13. 32.

2. Pet. 3. 10.

Luke. 17. 26.

27. 28.

Mat. 24. 37. 38

Gen. 7.

Gen. 19.

course to her of we may easily coniecture the euents folowing,
 as the coming of Antichrist & his false prophets, rumoꝛs of
 wars, hungers & pestilence, persecutions & troubles, abounding
 of wickednes, eclips of sunne & mone, and the vniuersal preaching of the Gospell: & left vs an example of the fig tree, which
 beginning to bud, do manifestly shewe that sommer is nere: 2. Theſ. 2. 2.
Math. 24.
Luke. 17.
 and as beholding a man whose eyes were dim, his eares deaf,
 his head bald, his face wrinkled, his haire white and hoie,
 his backe crooked, his legs two folde vnder him, his tongue to
 folter, his teeth to fall out of his head, his blond to be cold, & his
 bodie feeble and sickly, which are all incident to humane nature:
 they be euident tokens to shew that the end of his natural life
 is at hand: euen so when we see these signes aforesaid come to
 passe, they doo most certainly premonish and forewarne all the
 people vpon the earth, whom the endes of the world are come
 vpon, that the day of the Lord is not farre behinde. What
 Antichrist is reuealed and all these signes and tokens past
 already, all Christendome haue felt the smart thereof, and our
 present age can witnesse so many authoꝛs of sects, & brochers
 of deuillish heresies, as was neuer hard of before in any age
 from the beginning: who hath not either felt or heard what
 rumoꝛs of wars, byꝛozes & blood shed in all lands: for
 hunger and famine, Samaria, Jerusalem, and Sanserre, with
 a number of other places, where thorough extremitie, they
 haue bene driuen to eate, not onely venenous beastes and
 their owne ordure, but also their own childꝛen can testifie:
 againe, who hath not read or heard what wonderfull strange
 eclips of sun & mone, terrible blazing stars, glistering comets,
 dreadfull coniunctions of Planets, strange flashings of fire in
 the elements & alteration of the heauens, resembling as it were
 the countenance of y angry Iudg: what raging and swelling
 of the floods, fearful trembling & quaking of y earth, horrible
 tempests, vehement winds, & vnseasonable wether, what loth
 some monstꝛs, & other prodigious sights, contrary to nature,
 so as it seemes that all the creatures of God are angrie, and
 threaten our destruction: all which no doubt are Gods
 Herald of armes to shewe vnto the worlde that himselfe is
 not farre behinde: againe the vniuersal preaching of the Gospell
 in spight of Antichrist and his cursed crewe, so as no Nation
 can

Marke. 13.20

A.Gs. 1. 11.

Apoc. 6. 10.

Psal. 94. last
verse.

Math. 25. 31.

Math. 24. 30.

Apoc. 1. 7.

1. Thef. 4. 16.

1. Cor. 15. 52.

Esay. 51.

Esay. 65.

Apoc. 6. 14.

Psal. 50.

Iofua. 6.

Heb. 11. 31.

Iam. 2. 25.

Math. 24. 31.

Apoc. 20. 13.

14. 15.

Mat. 25. 32. 33

1. Thef. 4. 17.

Math. 13. 39.

Math. 25. 34.

can iustly excuse it selfe, & say they haue not heard the sound thereof. And yet notwithstanding, such grievous abounding of all wickednesse, that if the Lorde should not come quickly no flesh should be saved: againe the earth it selfe waereth weake and feeble for age, and therfore is not so fruitfull as in times past: plantes and hearbes haue lesse vertue. Againe the yeares doo now a dayes change their naturall course, euerie yeare bringeth forth newe tydings, euerie living creature lieth shorter time then heeretofore, this is called *etas decrepita*, and therfore euen by course of nature it must needs be that the day of the Lord is at hande, that our redeemer is euen readie comming to iudge the earth, to keepe his generall Parlement of reformation: to search Ierusalem throughout with candle light, to reuenge the blood of his seruants, recompence their enemies as they haue serued them, and rewarde them according to their wickednesse: he cometh triumphing in maiestie and honour, accompanied with Angels, Arch-angels, and all the hostes of heauen: he commeth with the voice of a fearefull trumpet, at whose terrible sound the verie heauens shall moue, the seas shall roare, the clouds shall rent, and the earth shall tremble and quake: a consuming fire shall go before him, and a mightie tempest shall bee stirred vp round about him: when great Iericho shall be cast downe with the blast of Iosuaes trumpets: when none shall scape safe but the house of Rahab the harlot, which receiued the messengers (that is to say) those penitent sinners which obediently receiue his message of the Gospell, when all soules shall be ioyned to their bodies, and gathered from the foure corners of the world, to receiue iust rewarde celestiall or infernall: when euerie one shall be called to yelde account of his talent, how he hath imployed his wealth, wisdom, strength, or beautie, to the benefite and profite of his brethren, how he hath ruled his affections, mortified his appetites, and behaved himselfe in his calling, when his obedient children shall be deuicd from the wicked reprobates, and go meete their louing redeemer in the cloudes, of whom they shall heare that ioyfull sentence pronounced with a chearefull countenance, Come ye blessed of my father. inherite the kingdome prepared for you from before the foundation of the world was laid: when

When the wicked shall heare a dreadfull sentence pronounced of their angrie Judge, depart from me ye cursed into euermore burning fire, prepared for the deuill and his angels: when they shall see and feele without them the woordes burning with fire, within them the worme of conscience euer gnawing, above them their vnappealeable Judge condemning them, beneath them, the horrible confusion of hell torments, prepared to denour them, on their right hand, their sins accusing them, on their left hand the cruell enemy ready to execute Gods eternall sentence against them: then will they confesse (but too late) that the Judgements of God are true, & say, did not we heare of this: then will they cry vnto the Lorde, but he will not heare them, and desire the mountaines to fall vpon them, but all in vaine, they will not do them so much pleasure, fire and brimstone, storme and tempest, this shall be their portion to drinke, there shall be weeping, wayling, and gnashing of teeth, whose dolefull and lamentable shrieks, horrible groanes, deepe hollowe sighes, terrible lothsome looks, sorrowfull mourning complaints, sad melancholic thoughts, and heauie pensive conceits, no tongue is able to expresse, for they go to sleepe in perpetuall torments, without remission and bitter confusion without redemption: the dreadfull place appointed for the execution of Gods vengeance, hath diuerse names in the holy Scriptures, most terrible to our senses, tending all to expresse vnto vs the grauousnes of punishment, as horrible darkenesse, vnquenchable fire, vnquenchable hunger, and the gnawing of a worme: to signifie the miserable oppression & hurling downe, it is called, Infernus, a dungeon, of Gods wrath, or bottomlesse pit; to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning whereof is fire and much wood, and the breath of the Lorde as a riuer of fire and brimstone, both kinde it: it is also called Gehenna of Ge and hinnum, which signifieth a vallie, nigh vnto Ierusalem, wherein was a Chappell where the Idolatrous Iewes did offer and sacrifice their children vnto a brazen Image called Moloch, which being made hote inclosed them in the hollownes therof, and so slew them, and least their shrieking should moue any to pittie them, they made an hideous noyse, with tabrets and drums: wherupon

Math. 25. 47.
Rom. 9. 28.

Math. 7. 22. 23
Wisd. 5.
Luke. 13. 25.
28.
Apoc. 6. 16,
Ozeas. 10.
Luke. 23. 30.
Psal. 11.
Math. 25.

Esa. 65.

Math. 8. 12.
Marke. 9. 44.
2. Pet. 2. 4.
Apoc. 9. 2.

Apoc. 19. 20.
Esa. 30.

Jeremie. 7. 31.
Jerem. 32. 6.

Pſalm. 2.

Math. 23. 46.

1. Theſſ. 4. 17.

Daniel. 12. 3.

1. Tim. 5. 17.

the place was called Tophet, thus will the Lord ſpeake to his enemies in his wrath, and bere them in his ſore diſpleaſure, when his faithfull obedient children ſhall paſſe the Emperiall heauens, with their louing redeemer to ioye in felicitie ſo euer with Abraham, Iſaac, and Jacob, with all the number of godly Patriarks, the godly fellowſhip of the Prophets, the glorious companie of the Apoſtles, the noble armie of Martyrs, with Angels, Archangelles, and all the ioyfull troups of heauenly powers.

1. Cor. 2. 9.

The ioyes of heauen are pleaſant ioyes, our eyes can not ſee them, our eares can not heare them, our hearts can not vnderſtande them, nor our tongues expreſſe them, as if a man ſhould promiſe his horſes a good banquet, they could imagine no other but prouender and water to be their beſt cheere, becauſe they know no daintier diſhes, euen ſo the naturall man accuſtomed to the puddle of fleſhly pleaſure, his minde can mount no higher, to perceiue, diſcerne, or vnderſtand things that be of God, ſo as the ioyfull pleaſures of heauen, are hid den from his ſenſes. Seeing the wiſeman that came ſo far from the Eaſt, did ioye ſo much to ſee Chriſt in the poore manger,

1. Cor. 2. 14.

Math. 2. 11.

Apoc. 22.

it muſt needs be much moze ioyfull to ſee him in his ſtate of glorie: ſeing our vile corruptible bodies receiue of his goodneſſe ſo many benefits and pleaſures to abſeuiate our wearineſſe in this toretched vale of miſerie, where euerie of his creatures do ſerue vs in their kinde, no doubt our heauenly

1. Cor. 13. 12.

pallace, where we ſhall ſee him face to face, contayneth maruellous great and ioyfull pleaſures: ſeing we receiue ſo many comfortable bleſſings in the day of ſorrow and mourning, much greater ſhall our pleaſures be in the ioyfull day of marriage: ſeing the priſon and painefull pilgrimage containe ſuch things, much moze ſhall we find in our heauenly paradise, when we ſhall depart from paine and miſerie, to ioy and felicitie, when death, ſorrow, and grieſe ſhall be cleane taken away, and all teares wiped from our eyes. If a ſeely poore man wandring alone vpon the mountaines out of his way, in the middeſt of a darke tempeſtuous night, boorde of companie, deſtitute of money, beaten with raine, terrified with thunder, wearied with trauaile, ſtiſſe with colde, famiſhed with hunger, and waynt in all kinde of miſerie, ſhould preſently vpon

Iohn. 16. 20.

Apoc. 21. 4.

Apoc. 7. 16.

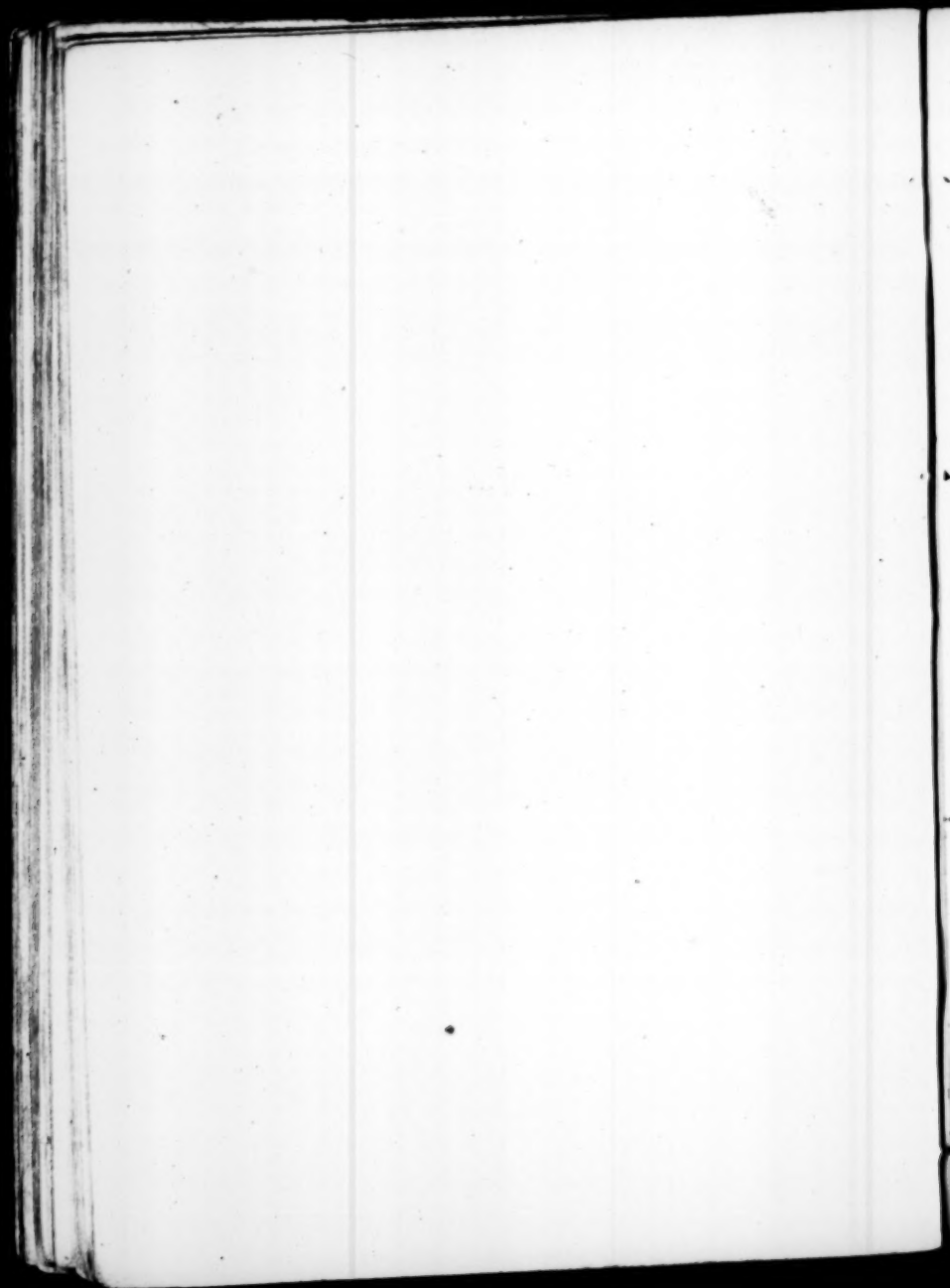
17.

a ſodaine

a sodaine, be placed in a goodly rich pallace, with cleare light, warme fire, swæte sinels, soft beds, daintie meates, pleasant companie, and delightful Musicke to comfort and cheere him, who could expresse the sodaine ioy of that poore miserable wretch, yet is it nothing in comparison of those unspeakable ioyes prepared for Gods elect children in his heauenly paradise, where is no serpent to tempt vs any more, but glorie without comparison, riches without measure, day without night, life without death, libertie without thraldome, solace without ceasing, and ioy without ending: to which kingdome the eternall God, the father, the sonne, and the holy Ghost, bring vs.

A Prayer.

Help Lord, for there is not one goodly man left, the faithfull are minished from amongst the children of men, they do but flatter with their lippes, and dissemble in their double hearts, they are become abominable in their doings, there is no feare of God before their eyes, the Dre knoweth his owner, and the Ass his masters cribbe, but our people will not knowe the iudgements of the highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without vnderstanding. Oh Lord, howe wicked are these our dayes, if the verie Turkes and Infidels had heard the preaching, and scene the wonders that we haue done, they had long ere this repented and amended their lines to our confusion: Oh Lord, we heare much with our eares, but our hearts remaine still harde as flint stones, we rather feede our fancie, than our faith: Lord conuert and amend vs, create in vs new and contrite heartes, adorne our eyes with the teares of true repentance, and giue vs grace in some measure to frame our lines according to thy heauenly will, that by the course which thou hast appointed for vs in this vale of miserie, we may yet at the ende, come to liue with thee in felicitie for euer, through Iesus Christ our onely Saviour and Redeemer, to whom with the Father and the holy ghost, three distinct persons, and one eternall God, be all honour, glorie, praise, and thanks, for evermore, Amen.



A Patterne for Pastors.



He Office of a Preacher is a dignitie of great reuerence, honour and estimation. The holy Ghost doth call them the Angels of the Lord of hostes, dispensors of his secretes, Stewards of his household, and fellow workers with Christ himselfe, Gods trumpeters to sound out his woꝛde

through the woꝛld, whose tongues are consecrated to instruct the ignorant, comfort the weake, edifie the simple, defend the truth, confute heresies, pronounce life, denounce death, aduance vertue, suppress vice, & conuert sinners vnto Christ: a calling mete for the best sorte of men, such as are indued with comely personage, a graine countenance, a bold spirite, and a manly courage, a good vertuous nature, and a will be hauour, a learned minde, and a frutfull tongue. The priests lips should preferue knowledge, that the people may seeke the law at his mouth: about the skirts of Aarons Ephod, were hanged golden belles, alwaies sounding, to signifie that preachers must be apt, and able to sound out the woꝛd of truth: he must be no greene plant, but hard timber well seasoned with knowledge and experience, to instruct, and teach soundly, profound arguments & reasons, to perswade and dissuade pithily, arte and eloquence to stirre vp and delight pleasantly, discretion and modestie to order and gouerne politikelly, not onely apt to flourish in a pulpet, but able also to playe his quarter strokes, and defend his heade Christ, especially in these dangerous dayes, when Satthan is so busie in sowing of seeds and heresies: he must therefore be well furnished with canonically authorities, pithie sayings, apt similies, fit comparisons, familiar examples, and pithie histories mete both for comfortation, perswasion and delectation: for the multitude, as Horace saith, is like a monstrous beast with many heades, and like diuersitie of natures, and commonly the most part ignorant and wilful. who, though the doctrine be neuer so wholesom, yet without varietie are soone dulled and wearied, so greatly is the nature of man delighted with

Apoc. 2.8.12
1. Cor. 4.1.

Ioh. 15.15.
Ezec. 33.

Eph. 4.12.
Titus. 1.

Mat. 16.19:
Apoc. 1.
Leuit. 21.

Mal. 2.

Exod. 28.

1. Tim. 3.6.

nouelties, that without change and varietie, nothing ſeemeth pleasant to his lothſom appetite, one kinde of muſicke, though neuer ſo ſweete, yet without varietie it is lothſom to the eares, one kinde of meat, though neuer ſo daintie, yet without varietie gluttith to the taſte, and one kinde of matter, though neuer ſo well framed, yet without varietie ſeemeth tedious to the hearers, and for that cauſe were figures firſt inuented, to reſreſh the audience with pleaſure: and to this end ſerueth Metaphors, fables and wiſe ſayings of Poets and Philoſophers, which being rightly vnderſtood in ſence and allegorie, and aptly applyed in time and place conuenient, containe very profitable leſſons, to inſtruct vnto vertue, and godlineſſe, and as it were to ſpoile the Egyptians of their iewels: and ſo are the artes of Logicke and Rhetorick, very neceſſarie handmaidens to diuinitie, wherein are fine things requiſit, as well in a Preacher as in an Orator. The firſt, inuention to finde out meet arguments and reaſons, to proue and confirme euerie matter, whereupon queſtion may ariſe. The ſecond, diſpoſition, to frame and diſpoſe the matter in right order. The third, Elocution, to adorne and beautifie the ſame with apt wordes and picked ſentences. The fourth, a good memorie, to preſerue and keepe ſuch thinges as the witte hath conceived. The fiſt, pronunciation, which is a moderate and ſeemely behauiour, both of voice, geſture and countenance, with a comely motion of the bodie, and exactneſſe of ſpeech, ſo as the wordes doe agree with the matter, and the geſture with the minde, whereby the hearers are as much moued and delighted, as with doctrine it ſelfe. Democritus being asked what are the firſt, ſecond and third pointes of an Orator: answered, Pronunciation: meaning that arte without utterance is to ſmall purpoſe. Some ſpeake ſhrille, hoſt and thicke, euery worde tumbling ouer in an others necke, much like the cackling of Jack daines: ſome are ſo ſure and curious, as though euery worde ſhould be weighed in a ballance, ſome wheele and pipe ſo ſmall, as though it were a pigge whining for his breakfast: ſome looke grimme and ſterne with the Welchmans wagge, the Italian ſtugge, and the pretiſan ſnruill, as though hee came to fray the audience: and ſome ſtand ſo long about in-
Orating

strutting the soules, as though they had forgotten the people had any bodies, who doe not so muche vnto as tedious, where, as a comely, grane & moderate behauiour in voice, gesture, and countenance, with a cleane sensible tongue, to deliuer his wordes plainly, distinctly, and modestly with discretion to order the matter aptly, pithily and briefly, both best instructed, son: it profit and most edify.

A good Preacher also must be wise, circumspect and discrete in choosing the seede most fit for the soile: remembryng that as litle chyldren may not alwaies be fedde with vineger and sharpe sauce, but rather with milke and swete paype: so though sometime it bee necessarie to bruse and mollifie the hard stony affections of mens harts, with the rigor of Gods fearefull iudgements: yet rather to water them often with the swete comfortable dew of his mercies in Christ, according to the wise phisitian, who tempereth his bitter medicines with swete strops: he must not be high minded, wise in his owne conceite, nor curious in taking offence at euery litle trifle, but charitable in iudging the best of all men, and patient in bearing the infirmities of euil men, for common quietnesse sake: so from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarkes were alwaies some wicked imper. Amongst eight persons in the arke with Noah, was one naughty packe. Amongst the twelue chosen Apostles with Christ himselfe was one Judas: and therfore, as if in Sodom there had bene found but tenne good men, the whole Citie, had bene saued for their sakes: so though some of the fellow ministers lacke grace to liue as they ought, yet would charitable rather beare with some badde, because of the good, then openly to deface and discredit their brethren because of some badde: The spirit of wisdom, is louing and gentle. The Apostle S. Paul would not haue those that are endued with greater gifts to disdaine their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder two or thre witnesses: But soasmuch as wee are all fellow seruants, and none of vs without his imperfections, he would haue one to suffer and beare the weaknesse

Rom. 12.
2. Tim. 2. 24.
1. Cor. 13.
Ioh. 4. 11.
2. Tim. 2. 24.

Gen. 9.

Mat. 26.

Gen. 18.
Mallem multos nocentes condonare, quam vnum innocentem condemnare, wisd. 1.
Rom. 14.
1. Tim. 5.

Phil. 2. 3;

nesse

1. Cor. 12.

1. Pet. 4. 10.

1. Thes. 4. 11.

Gal. 6.

Rom. 14.

1. Cor. 12.

Rom. 12.

Mat. 25.

Luk. 12.

Rom. 12.

Luk. 21.

nesse of another, one to helpe and comfort another, that nothing be done through strife or baine glorie, but in meeknesse of minde, euerie one to esteeme another better then himselfe: and whereas we haue diuersitie of gifts, and difference of administrations, as euerie one hath receiued the gift, so one to minister to another, euerie one to meddle with his owne businesse, knowing that euerie one shall beare his owne burthen, and receiue his rewarde according to his owne labour: he that standes, to take heede least hee fall: as for his brother, whether he stand or fall, that pertaineth to his owne maister, who bestoweth not his gifts alike vnto all men, neither will he require ten talents, where hee gaue but one: to whom much is giuen, of him shall much bee required. Some are indued with wisdom, knowledge and iudgement, to discern truth from falshood, some with vtterance, memorie and boldnesse to instruct with tongue, some with godly deuotion, christian charitie, and honest disposition to teach by example of life and conuersation: he that carrieth byicke and mortar, may be a good mason, though not so expert as the maister of the building: he that diggeth the ground, may be a good gardener, though not so cunning as he that draweth the knotte: he that cutteth the timber may be a good Carpenter, though not equall to him that contriueeth the house: Euen so the meane sort of ministers being honest men, working in the Lords vineyarde in some measure, whether it be by writing, reading, or speaking without booke, may bee a good Preacher, though not so fitte for the pulpet as those which are indued with greater gifts: and no doubt, their diligence in doing their best, shall bee accepted with the poore widowes oblation. Though the Fletcher want strength to draw the bow, yet is hee a speciall meane to further shooting: though the Smith want skill to holde the plough, yet is hee a necessarie instrument to helpe forward the worke: though the whetstone can not cut of it selfe, yet is it needfull to make sharpe the Sithe: so, though some want the gift of memorie and boldnesse to instruct by preaching with tongue, yet may hee bee a profitable member in the Church, by teaching with penne: for God is loning and gentle, and taketh in good part the good will euen of the poorest and simplest

simplest of his children: pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater.

A good preacher must be carefull to keepe in credit the authoritie of his office, not to varie in doctrine from his fellow labourers, neither to minister any matter amongst the ignorant people that may breede contention or discorde. Finally, hee must bee a man of honest life and conuersation: for none can effectually teach the way to dye well, except him selfe bee such a one as lieth well. The Priestesses of the olde law were chosen without blemish, to signifie their liues without blame. The Apostle would haue them well tried to be honest men, and of good report, before they be admitted into that reuerend function. He that will profit in teaching, must labour with both handes, or els as fast as the one doth gather, the other doth scatter: as the one doth builde vp, the other doth pull downe: hee must haue both vrim and thumim, knowledge and vertue, perswasion in wordes, and example in deedes, to thunder in doctrine and shine in life and manners. True christian religion, consisteth not onely in bare preaching and dumbe hearing, but rather in deuout praying, vertuous liuing, and charitable working. It is naturally grafted in man to speake holily, prayse good sayings, and desire rather to knote much, then liue well. Knowledge (no doubt) is a goodly gift, and a great blessing of God: yet knowledge without vertue, or learning without good liuing, are nothing els but as trees without frute. At the last day wee shall not be demaunded how much wee haue knowne, but how well we haue liued. What availeth it a man to bee able to define what faith and repentance is, not feeling Gods holy spirit working faith and repentance in his owne heart: or to tell a faire smooth tale in wordes, and yet stammer in his deedes, or to haue all the scriptures and wittie sayings of Philosophers at his fingers ends, yet want grace to liue accordingly: or how is he able to gouerne others, that hath no power to gouerne himselfe. Unto the vngodly saide God, Why dost thou preach my lawes or takest my Testament

Exod. 35.
Mat. 20.

Gal. 2.
Ephes. 4. 14.
Hiperius.

1. Tim. 3.
Titus, 1.

Leuit. 21.

1. Tim. 3.

Tit. 2. 7. 8.

Mat. 21. 3.
Act. 10. 4.

Mat. 25.

1. Tim. 3.

Psal. 50.

Psal. 50.

in thy mouth, whereas thou hatest to be reformed: hee that imploeyeth his tongue vnto vertue, and his deedes vnto vice, is like him that carieth treacle in the one hand to resist death, and poison in the other to take away life. A wicked liuer though his tongue be neuer so plausible, yet the infamie of his life decaieeth all his doctrine and other gifts whatsoeuer: for if one prayle that which hee sayeth, a number will blame that which he doeth. A teacher without vertue, is compared to a painted fire without heate, or a faire vizor put on a deformed face: or the shipwrights that made Noahes Arke to saue others, yet perished in the fludde themselves: or an Idiot standing by the sea side, and seeing straungers passe by in daunger of the tide, cryeth out vnto them, away, away, the tide commeth: who looking backe, and seeing the foole stand still, beginne to saye one to another, surely, this fellow doth but ieast, for if it were so dangerous as he saith, hee woulde certainly make more hast a way himselfe. Saint Ierom saith, Maius est voluntatem Domini facere, quam nosse. A vertuous liuer though hee say little, yet is hee a good Preacher, a good pillar in Gods Church, and a right Lay mans booke, whose honest life, is a seale to confirme his doctrine.

Ierom.

Gods building is compared to a stone wall, the Magistrates and Ministers, vnto squared stones framed on each side, and the people vnto litle ones filling vp in the middelt: and if any of the squared stones chaunce to slippe downe, a number of the litle ones will follow: even so, if the Magistrate or teacher chaunce to fall, the people will fall after by heapes, yea if the one doe but limpe, the other will halte right downe, and therefore they especially must haue their rough knobbes of vices betwen away, and bee closely ioyned together with the moztel of vnitie and concord, not onely in respect of them selues, but also of the common people, whose affections euen by nature, doe giue more credit to their eyes, then their eares, and be more aptly leade by example then by perswasion, and therefore more awaileth deedes without wordes, then wordes without deedes. That good Emperour Alexander Seuerus, hauing sent for Origene to instruct him in Chyistles religion, woulde often

often say, that the concord, humilitie, patience and charitie which hee saw amongst the Christians did moze moue and stirre him vp, to belieue that Christ was the Sonne of God, then all Diogen vehement and learned perswasions.

To conclude, a good Preacher hauing a good liuing, must bee a good housekeeper. Peter was thzee times commaunded to feede his flocke, that is to say, by the iudgement of Saint Barnard, with sound doctrine, honest life, and good hospitalitie. When John Baptist sent his Disciples vnto Christ, to aske if it were hee that should come, or that they should looke for another, hee bad them goe againe and tell John, not onely what doctrine they had heard, but also what workes they had seene, who did both feede the soules of his sheepe with heauenly doctrine and example of vertuous liuing, and their bodies with materiall foode of barly loaves and fishes, which did moze winne the peoples hartes, then all his wonderfull miracles and diuine sermons which they saw and heard. A number in these our dayes doe beare a great name of singular Preachers, with fine eloquent tongues: but wee finde not those good olde Parsons that were wont to preach in the plurall number, by example of good vertuous liuing, and charitable hospitalitie. The people doe heare much, but the poore can not finde their olde reliefe: saying Preachers are good, but doing Preachers are better, happie is that parish where both hitteth in one man. But whosoever will marke it, shall finde that a meane learned Parson of an honest conuersation, keeping a good house in his parish, shall perswade and profit moze in comming to one dinner, then the best Doctor of diuinitie which keepeth no house shall doe by preaching of a dozen solemne Sermons. And that Gentleman who keepeth a good house in the countrie, shall bee in better credit with the people for his liberalitie, then the best Doctor or lawyer in England for all his eloquence. We see by dayly experience, that the Commons are not so loning, trustie nor obedient to their superiours, as they haue bene in times past, the chiefe cause whereof (no doubt) is this: whereas heretofore they haue found good cheare to satisfie their hun-

Ioh. 21.

Barnard.

Mat. 11.

Mat. 14. 16.

Mar. 6. 37.

Luke 3. 11.

Rom. 12. 13.

1. Pet. 4. 9.

Heb. 13. 2.

Tobias. 4.

Ioh. 6. 26.

ger. they finde nothing now but faire houses, and faire words without either care of their cause, or filling of their mawes. It is a true Proverbe, Where the gate of the Magistrate is shut against the subject, there the hart of the subject is shut against the Magistrate.

3. King. 12.

Touching the yonger sorte of Ministers, it is a dangerous thing for them to be ripe too soone, and presume to venture vpon waightie causes: such selfe willed, and selfe learned, become hurtfull members in the Church: where wise men can keepe moderation and order, such rash fooles, through ignorance fall often into errors. It is an olde Proverbe, the more foole the more impudent: ignorance hath alwaies the boldest face: emptie vessels make loudest sounde, and such as haue least to say, are commonly most bolde to speake, none so forward as blinde bayarde. Unskillfull Vpercian blushed not to trouble Mercurie with his rustlicall daunces, before whom, cunning Dypheus was ashamed to tune his Harpe: such arrogancie (no doubt) hath beene a great hinderance vnto learning. Many might haue come to wisdom, if they had not thought them selues there already. There is a certaine foresight, vnto the which vnripe yeares can neuer come, till age bring discretion: our iudgements are but weak, our appetites variable, our senses decciuable, and our desires vnprofitable, the dayes of our life are short and euil, and the knowledge we learne in long time vnperfect, and full of errors: for as it is proper to God onely not to erre, so is it naturally giuen vnto man, seldom to hitte the truth. And therefore yong men can not bee deepe of iudgement, because wisdom is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: hee is wise that can perceiue his owne ignorance. Saint Barnard alloweth better of him that humbly confesseth his ignorance, then of him who proudly presumeth of his knowledge: It is more tollerable (saith D. Some, to open the Church doore to a simple minister, then the pulpet to a presumptuous preacher: the ignorant are euil, the negligent worse, but the impudent a harteaine worst of all. Saint Paule would take vpon him, to know nothing but Christ crucified

Barnard.
D. Some.
There is
more hope in
a foole, then
in him that is
wise in his
own conceit
Prou. 26.
1. Cor. 2,

crucified, and his owne infirmities. S. James would haue men quick and readie to heare, but slow and circumspect, to speake. S. Peter exhorteth young men to decke themselves with humilitie and lowlinesse of minde, and to submit themselves to their elders: so sayth Iesus Syrach, go not from the doctrine of thy elders: & in an other place, despise not the sermons of such Elders as haue vnderstanding (sayth he) but acquaint thy selfe with their wise sentences, for of the thou shalt learne wisdom: the Prophet Eley in his time thought it a thing intollerable, for pickered boyes to presume against their elders, or persons of lowe degree, against the honozable. Wise Socrates confessed that all the time he had bene student in Athens, he had learned only this lesson, to knowe that he knewe nothing: who noting the heate & rashnes of youth, affirmed it the greatest vertue in a young mā to acknowledge his owne weakenesse, and to attempt nothing too much: Pythagoras inioyned his schollers to 5. yeares silence befoze they should take vpon them to teach others: Plato maketh Sara the Image of diuinitie, and Agar the figure of humane sciences, as necessarie handmaids, wishing young men to dwell very long with Agar, befoze they ventur vpo Sara, who will not be fruitfull till riper yeares: a good tree is not knowne by the leaues and blossoms in spring time, but the fruites being thzough ripe in haruest: Christ himselfe remayned 30. yeres in vertuous liuing, befoze he began to publish his doctrine to the world, so he that will be a fruitfull teacher must first win the name of a good vertuous liuer. As deepe waters seeme not to runne because of their stilnesse, so when art and learning is planted in a good vertuous nature, he crowdeth not in to better his stuffe, till age bring experience, and such in time become ancient graue fathers of profound iudgement, who hauing skill to discerne, cunning to instruct, and discretion to gouerne, are men only fit and meete for such a reuerend sancti on & chargeable office, as a publike preacher is. It were much better for the younger sort of ministers to sozbeare the pulpet, and giue themselves to distinct reading of the holy scriptures and godly homilies, and vse catechising, which is a very profitable kinde of teaching, till age bring discretion, and learne to pzeate lesse, & liue better: but they are so greatly delighted

James. 1.

Petr. 3. 5.

Eccle. 6.

Eccle. 8.

Esay. 3.

Luke. 3. 23.

Chireux.

in hearing themselves speake, that they disdaine the publike reading of the holy scriptures and condemne it as a thing intolerable, as though it belonges not to the preaching of the Gospell, which is nothing else but to teach & instruct the people in faith and good manners: and whether it be done by writing, reading, or speaking without booke, so they be taught, the spirit of God doth worke effectually, as well by the one as the other, though not in like measure: when S. Paul did write vnto the Romaines, no doubt he preached vnto them: when Esdras read Moyses lawe vnto the people, no doubt he preached vnto them: when Barucke read Jeremies sermons vnto the Israelites, no doubt he preached vnto them: when Josua read the whole lawe before the congregation, no doubt he preached vnto them. Moyses had in euery Citie those that preached him (sayth the Euangelist) seeing hee was read in the Synagogue euery sabboth day: the Apostle S. Paule exhorted Timothy to giue attendance, as well to reading as exhortation and doctrine, charged the Thessalonians that his Epistle should be read vnto all the brethren the saintes, and taught the Ephesians that by reading of his Epistle, they might know his vnderstanding in the miserie of Christ. Tertullian calleth the reading of the scriptures the feeding of our faith, the Euangelist sayth, they were written for our learning that we might beleeue and liue, and are so plaine and easie, (sayth the Psalmist) that they giue light and vnderstanding euen to the simple: wherein our Saviour Christ hath plainely reuealed vnto vs his fathers will, and made his name manifest vnto men: happie is he that readeth (sayth hee) and those that heare & keepe the prophesie of this booke: and if the holy scriptures seeme darke or hidden to any (sayth the Apostle) it is only to those that are left, whom the God of this world hath blinded: and I thinke verily that a mans conscience is more moued, better satisfied, and soundlier satisfied by the only words of the text distinctly read, then by long tedious discourses of mens inuention, and more profited by reading of one goodly homelie, wherein the truth is plainely opened and proued, and false doctrine confuted, being well penned in good method and order to helpe the memorie, then by a dozen of such verball vntwined and contentious sermons, as daily proceete from

2. Esdras. 8.

Exod. 24.

Deut. 31.

4 kings. 23.

Baruk. 1.

Jeremie. 36.

Iosua. 8.

Acts. 15. 21.

13. 27.

1. Tim. 4. 13.

1. Thess. 5. 27.

Ephes. 3. 4.

Tertullian,

Iohn. 20.

Psalm. 119.

Iohn. 17.

Apoc. 1.

1. Cor. 4.

from our young fantastickall byparts, which by writing, adding and diminishing at their pleasure, doo rather ingender malice and sedition in the hartes of the hearers, then worke any good effect. The word both not edifie & lesse because the cie of the speaker is turned downe to the booke, but rather & booke is a meane to keepe the tongue within compasse of truth, and sure it were much better for the people to be but meanely fed with good hole some dyet, then puffed up with meate infected with popson: course householde bread is moze healthfull then fine manchet mirt with grauell: as of sound and godly knowledge with mekenesse, charitie, and true deuotion, I wissh they had moze then they haue, so were it better, that of such knowledge as makes these boate talkers & contenders to swell so bigge, and seeme so wise in their owne conceites, they had lesse then they haue, they starue not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe, in calling to mind the vnshamefastnes of that sexe in this our crooked age: women are taught in the holy scriptures, not to imitate their grandmother Eue in vsurping the office of teaching, neither the example of their sister Mirian, in grudging against Moyses, neither such proud Zefabels as boldly dare vsurpe the name of a Prophetesse to deceiue the seruants of God, neither such Idle tatlers and boisie bodies, as wander about from house to house speaking thinges which are not comely, whose eares itching for nouelties, do get the a heape of teachers, after their owne lusses, euer learning, and neuer able to come to the truth, hauing a similitude of godlinesse, but haue denied the power thereof, neither to promp them selues in gorgeous attire like proud lecherous Tenuis, or Helen of Troie, who were moze honozed for their beautie, then their honesty, but in the feare of God to learne in silence with all submission, and if they doubt of any thing to aske their husbands at home, to decke themselves with the modest sobriety of Anna, the humble obedience of Sara, and the shamefast chastitie of Susanna: not boldnesse in women, but blushing is the right colour of vertue. Finally the Apostle exhorteth all men to auoide strife and contention, and studie to be quiet and agree together, because we are brethren, brethren by nature,

Genes. 3.

Numb. 12.

Apoc. 2. 20.

1. Tim. 5. 13.

2. Tim. 4.

2. Tim. 3. 5. 7.

1. Pet. 3. 3.

1. Tim. 2.

11. 2.

1. Cor. 14. 34.

35.

1. kings. 1.

Gen. 18.

1. Cor. 3.

1. Pet. 3.

1. Cor. 1. 30.

12. 33.

Ephes. 4. 4. 5.

16.

Phil. 3. 16.

Gen. 13.

Psalm. 133.

Iohn. 13. 35.

1. Pet. 2. 5.

Ephes. 2. 20.

Iohn. 15. 5.

1. Cor. 12.

Math. 20.

Rom. 15. 6.

ture, brethren by calling, and brethren by religion, having all one God to our father, one Catholike Church to our mother, and one Jesus Christ to our Redeemer, all branches of one vine, sheepe of one fold, and fellow servants of one house, all partakers of one baptism, one faith, and one hope of salvation. Let vs therefore say one to another, as Abraham sayde to Lot, I pray thee, let there be no strife betwene thee and me, neither betwene thy heardmen nor mine, for we are brethren. Oh how good and pleasant a thing is it (sayth David) for brethren to dwell together in unity: by this shall all men know you to be my disciples, (sayth our Saviour) that you love together as brethren. It is written how the mother of Seneca, seeing two of her sonnes having their daggers drawn in their hands, the one ready to slay the other, caught them both in her armes and shewed them her breasts, my deare children (quoth she) what do you, beholde my breasts that nursed you both, you are brethren: even so the Church of God, which hath nursed you with her breasts, and brought you up in the knowledge of the truth, most earnestly doth beseech and beseech you with her teares, that as you will have her continue your loving mother, you will be kinde and gentle one to another, and live together as brethren, agree together as children of one mother: ioyne together as stones of one building, growe up together as imps of one stocke: holde together as members of one bodie, and one helpe to beare anothers burthen, as fellow labourers of one worke, that with one heart, one will, and one voice, we may together praise, honour, and glorifie our loving Redeemer for ever, Amen.

FINIS.

